

**OUR TRADITIONAL COSTUMES
ARE BABYLONIAN ASSYRIAN**
(ENGLISH & ARABIC)



JANDARK HOZAYA

OUR TRADITIONAL
COSTUMES
ARE BABYLONIAN ASSYRIAN

(ENGLISH & ARABIC)

Translated by:
AMJED HANNA

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Erbil - Iraq

Author's Biography

- Born in Zakho (Iraq) in 1965, married and mother of four children
- Participated in sessions and courses in the field of women's rights.
- Member of the Assyrian Women Union
- Member of the Kurdistan Journalists Syndicate
- Member of the International Federation of Journalists
- Was honored at the Syriac Folklore Festival (Qamishli – Syria 2005)
- Submitted programs for Ashur Radio and TV channel
- Published different articles in: (Banipal & the Journalist Magazines – Newspapers: Bahra, Mezalta & Nahrenita)
- Published two booklets in Arabic: (Symbols of our Heritage) & (Our Traditional Costumes: Babylonian Assyrian)
- Participated in the Iraqi Civil Society Solidarity Initiative, Italy 2009
- Presentation of Traditional costumes shows in: Ankawa and Erbil (1997, 2002), and in Baghdad (National Conference 2003)

Preface

Our Traditional and Cultural Costumes: Babylonian Assyrian, is an excellent finely detailed book written with passion and enthusiasm to shed light on one part of our Babylonian Assyrian culture.

I had the privilege of translating this fabulous piece of work into English to enlighten readers from the Western world with a beautifully created piece of art, as represented by these costumes and decorations, and as described by Jandark Hozaya in her book.

In translating the book, which I found rich and informative, I found myself living in these towns and cities described by the author and felt proud of my culture and traditions.

I remembered my mother, grandmother and all these Babylonian Assyrian women who have lived and worn these exquisitely decorated costumes. I felt proud to be translating such a work into English and to be able to tell the world about one part of my culture.

I thank Jandark Hozaya for granting me the honour of translating this book, and wish her prosperity and success in her life to continue to shed more light on our culture and traditions."

Amjed Hanna
Translator

Preface

Amjed Hanna was born in Iraq in 1969.

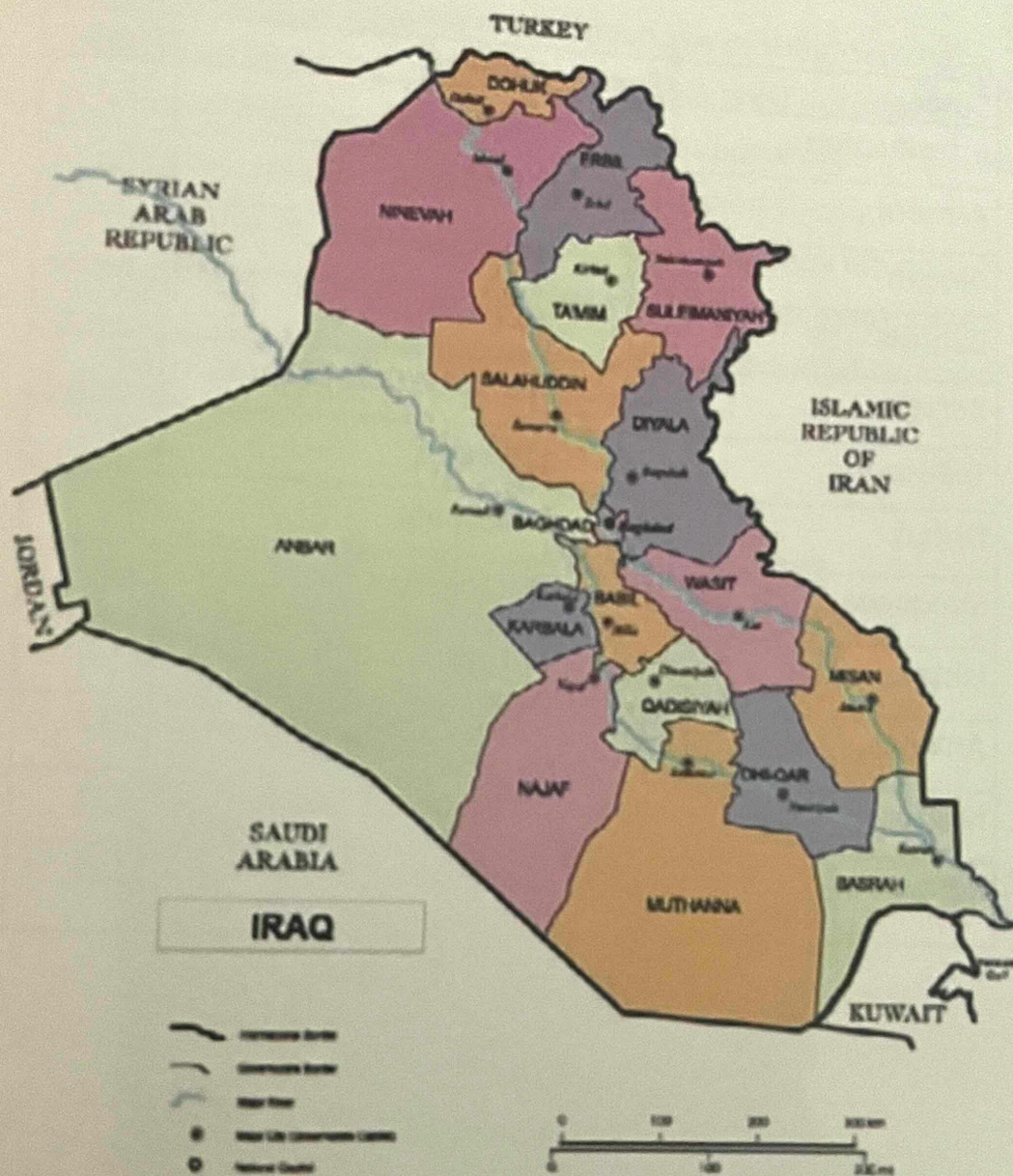
He completed his BA in English in Baghdad, and currently living in New Zealand where he completed his Masters Degree in Applied Linguistics (English Teaching) with honors.

He coordinated the Translation and Interpreting Service in Hamilton, New Zealand for a while before returning to teach at Polytechnics and English schools around New Zealand. He has an extensive knowledge of the English Language and teaching methodology.

He has been involved in translating and interpreting for various government agencies such as hospitals, courts, police and other public services.

This is the third book he's translated from Arabic into English.

Currently working as an English teacher and a student advisor for various schools and polytechnics throughout New Zealand.

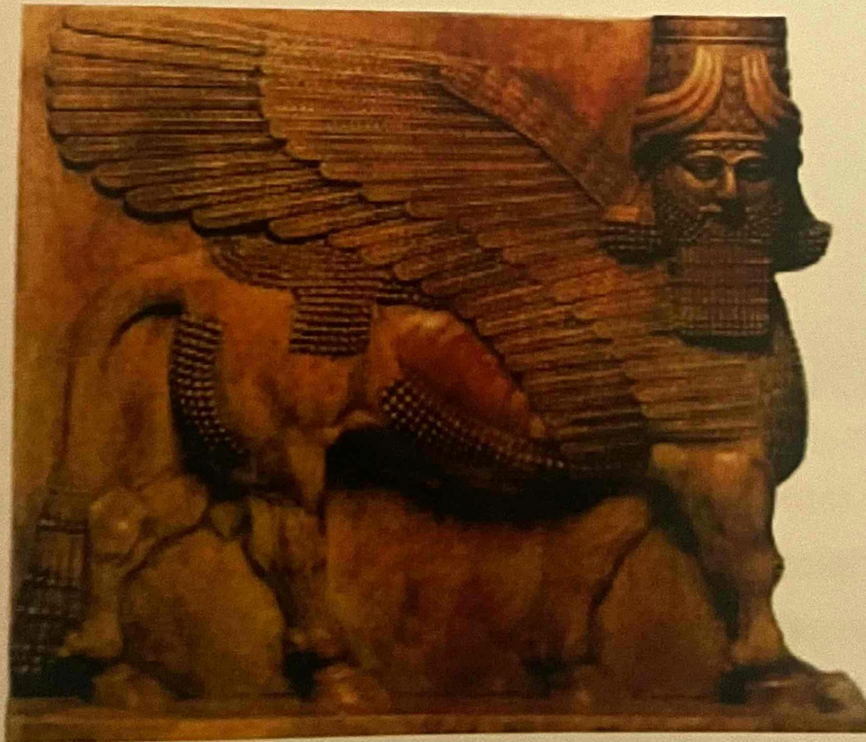


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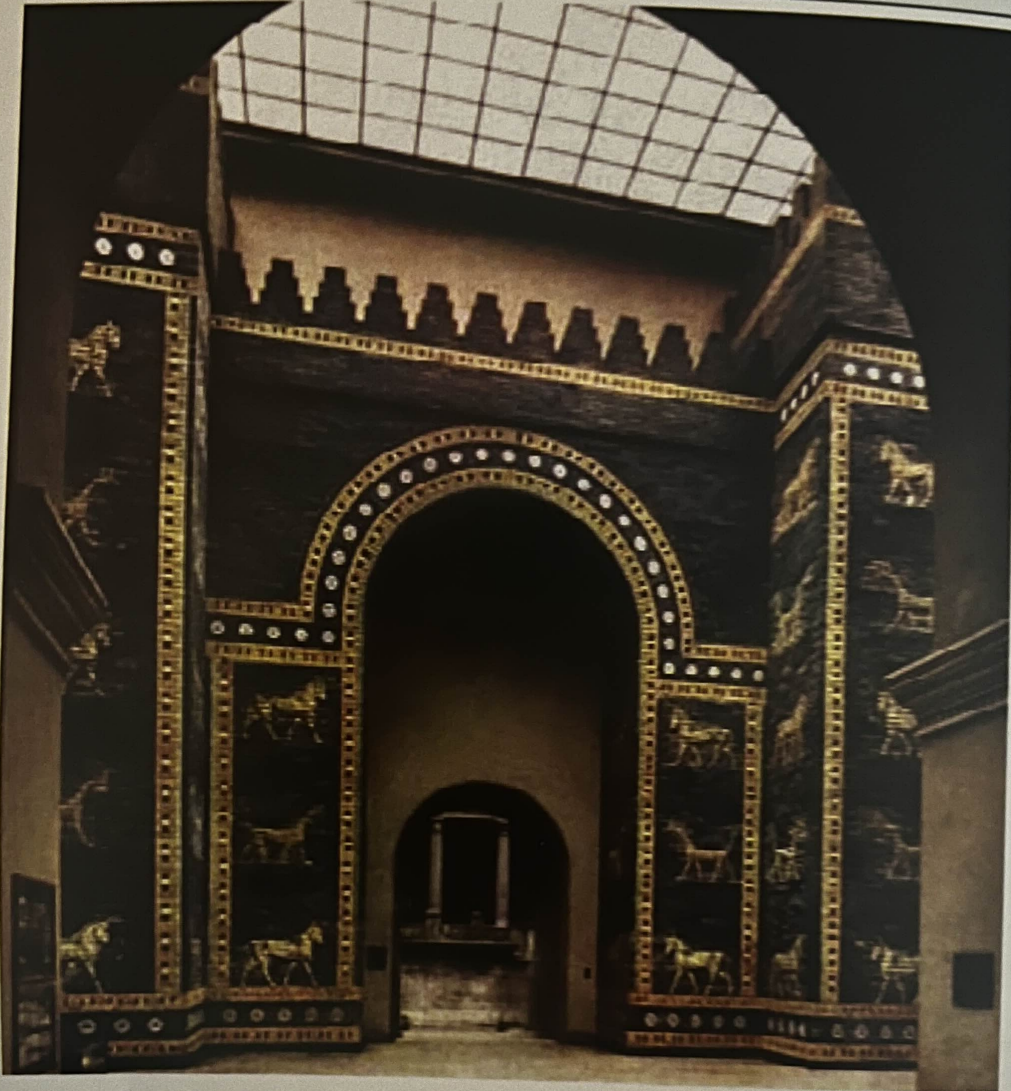
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Introduction to Costumes

People endeavor to preserve the features of their national identity, to be proud of it and ensure that their heritage is prevented from becoming extinct, or disappearing. In addition, national individuality is sustained through language, for example; by applying it in their daily life and developing it through teaching it to the younger generation, since language is considered to be the fundamental source of heritage.



Introduction to Costumes



They maintain pride in their language, culture and traditions, at the same time; they forge future generations by adopting principles of modernization and therefore remaining open to international developments and practices. They preserve their culture and folklore by revival and demonstration, particularly during national and religious celebrations.

Introduction to Costumes



One of these inherited features is the traditional costume that distinguishes one ethnicity from another, and reflects their individual cultures and practices.

It also reflects the geographical and human nature of the area, and plays an important role in recognizing the occupation and identity of people.

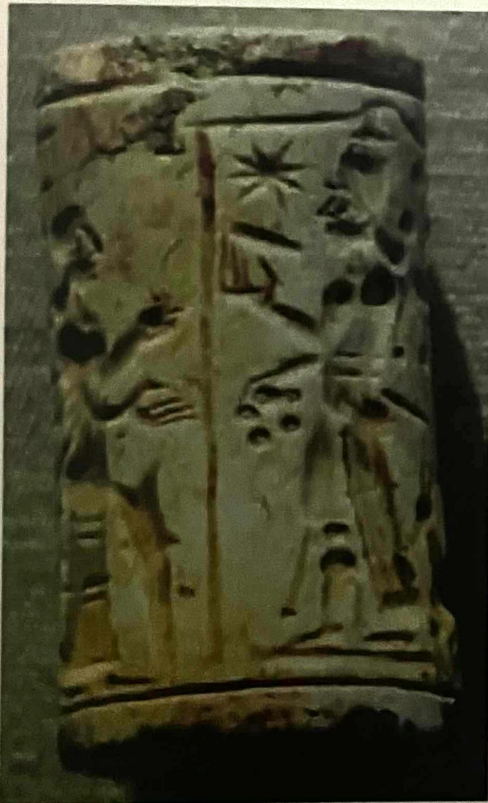
Introduction to Costumes



Introduction to Costumes

This introduction outlines the traditional Babylonian Assyrian costumes, where Mesopotamian civilization is deeply rooted in history, bringing into being that fascinating Eastern magic which continues to be on display in famous museums around the world.

This has led historians, researchers and artists, studying these traditional costumes, to rely upon the earliest resources available such as:



1. The prominently carved tablets that decorated the lower parts of the walls for the halls, pathways and alleys.
2. The cylindrical stamps which, sometimes, contained pictures, decorations and fashion designs.
3. The written records of tablets, carvings and scriptures on roofs and walls, from which a lot of information was obtained.

Introduction to Costumes

By comparing these with today's resources, researchers were able to conduct an inclusive study of the Iraqi traditional costumes.

They identified what the costumes were made of and the type of precious stones that decorated them.

Researchers also noticed that Assyrian artists were fond of using strong colors, which became clear from the bright and colorful clothes associated with their religious beliefs.

This was a fundamental development in the designing and making of clothes throughout the history of Mesopotamian costumes.



Introduction to Costumes

However, progress created a change towards practicality in fashion designs, which became associated with the time, place and the purpose of the design.

Thus, new Assyrian costumes became well-known for their feature of sewing pieces of fabric onto a foundation piece to create a new design.

In fashion, this is known as “Appliqué” where geometric figures, shapes and designs such as circles, squares and rectangles overlap with each other. Flower and star shapes were also used

The earliest sculptures and tablets revealed various fashions and designs for kings, royals, princes, high-ranking officers, soldiers, servants, maids, workers, and others.



Introduction to Costumes



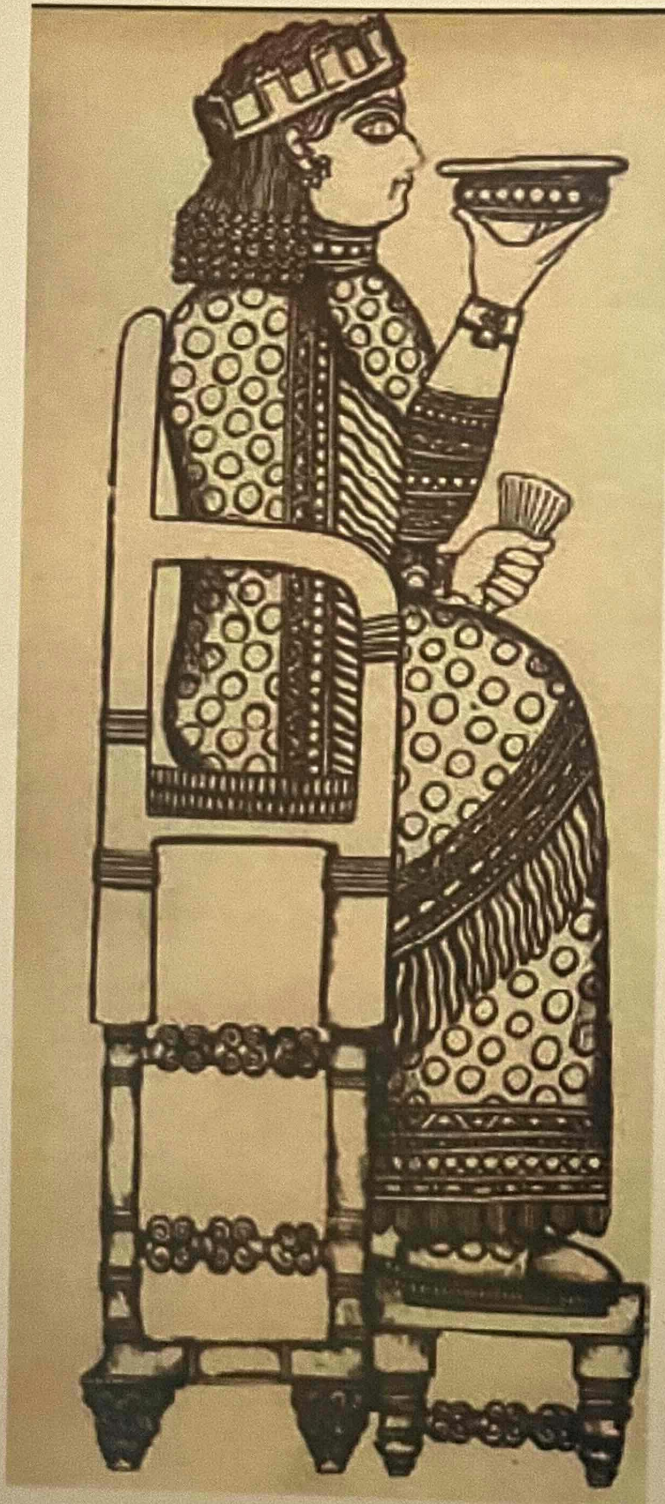
Introduction to Costumes

This book sheds light on women's costumes, which were distinguished because of their nature of simplicity and ability to display eye-catching decorations.



In addition to a long-sleeved dress with fringes at the hem, there was a head cover and pieces covering the bodice and shoulders such as a fringed shawl.

Introduction to Costumes

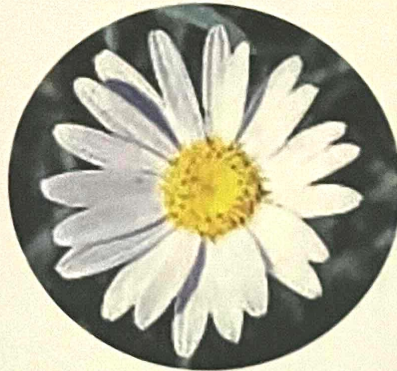


These fashions differed according to the hierarchy of the person in society. Thus, Queen AshurShrat, King Ashurbanipal's (624-669 B.C) wife, appeared in drawings and sculptures wearing a fully decorated long-sleeved dress and an extended fringed shawl that draped over her back wrapping around her waist and knees.

She also wore a tower-shaped crown and circular earrings, which looked like a sliced pomegranate with seeds visible.

Introduction to Costumes

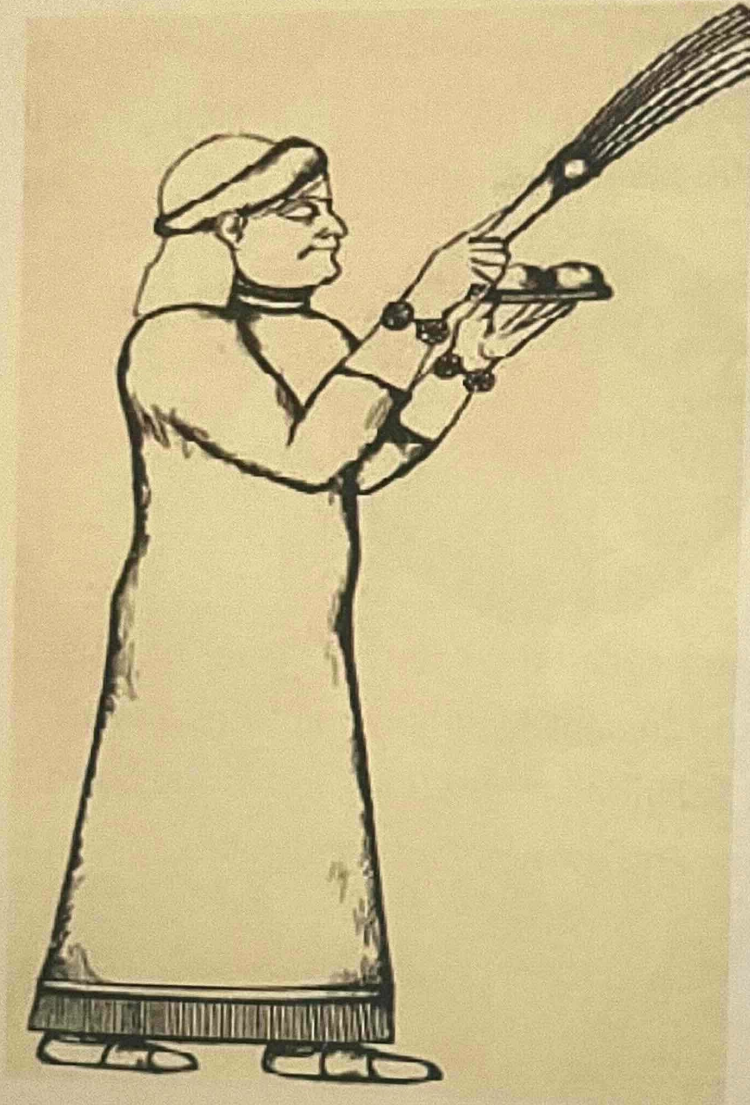
Around her wrist, the queen wore a bracelet highlighted with a chamomile, a white flower with yellow seeds that grows in the plains of Nineveh.



This flower was later called the Assyrian flower because it appeared in many ancient Assyrian sculptures and also in Sumerian and Babylonian artworks, accessories, and decorations and even on pots and plates.



Introduction to Costumes



Maids wore a long-sleeved dress with a fringed hem, and wide bands, on their heads narrowed at the back. Young girls also wore a long dress with a fringed hem, and over that they wore a shawl that draped over one side of the body. This shawl consisted of a wide fabric attached to a narrower one, with twisted stitches.

Another design found on sculptures was a long dress with a shorter one over it, a wide belt and ivory accessories around the neck, wrists and ankles.

Introduction to Costumes

The shoes worn were commonly thick sandals probably made of pelt. The hair was braided in a very distinctive way with plaits at the back of the head and one in front of each ear



Introduction to Costumes

The effect of old Assyrian Babylonian fashion is still seen in Iraq today, especially, in our ChaldoAssyrian villages in the plains of Nineveh from Telkeif to Alqosh

also in
Baghdeeda,
Karamlis, Bertela,
Ba'sheeqa,
Bahzani, and
'Ain Sifni
through Ankawa,
Sheqlawa,
Armota, and
other Chaldo-
Assyrian villages
in the Dohuk
region.

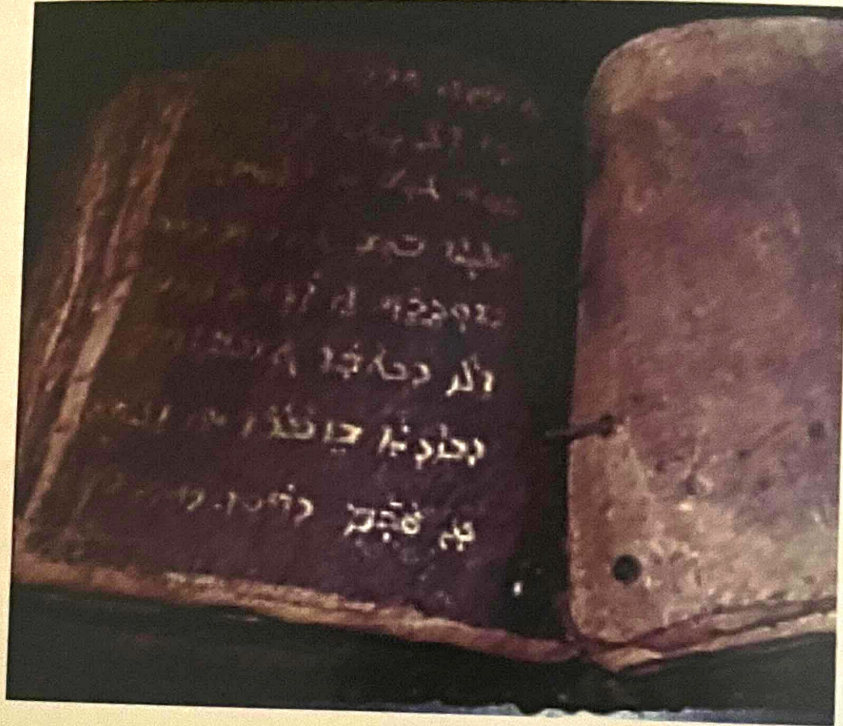


Introduction to Costumes



Introduction to Costumes

In some villages women wear white or colored scarves as head covers, but in others this is replaced with a gold or silver cap. The names of all these pieces are different among villages due to the different dialects.

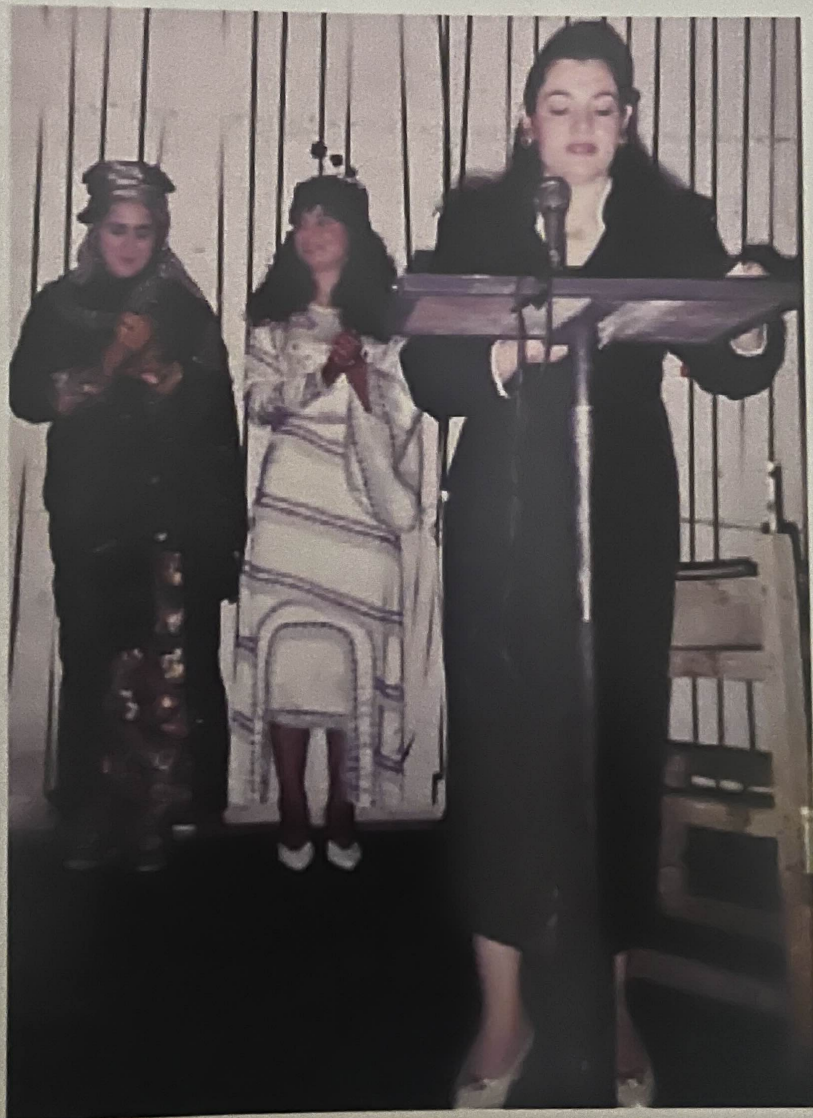


However, all the names of the dresses, accessories and attachments have their original meanings and roots in the Assyrian language and are still widely used in our daily life. Women still wear these clothes in most ChaldoAssyrian villages, especially during ceremonial and festive occasions, to demonstrate loyalty to their traditions and pride in their heritage.

This has led many national institutions to become interested in this particular topic.

Introduction to Costumes

The Assyrian Women Union was the first to take responsibility for spreading this knowledge by performing many traditional fashion shows of clothing taken from the villages and areas inhabited by our ChaldoAssyrian people.



Introduction to Costumes



In April 1997,
the Assyrian
Women Union
exhibited
Presented 15
designs
for men and
women in
Ankawa.

In September
2002, they
presented again
at the Cultural
Centre in Erbil
as part of a
programme
organized by the
Iraqi Institution
for Democratic
Reforms.

Introduction to Costumes

This show included the traditional costumes of Armota, Ankawa, Shaqlawa, Aqra, Mangesh and Alqosh and the "Khomala" costume, which became very popular at festivals, weddings and national celebrations.

The show also included a design for Queen Shemiram, Ishtar (goddess of love and beauty), and the Atha (flag). The latter three designs were taken from early sculptures, tablets and carvings.



Introduction to Costumes

The Assyrian Women Union also captured the audiences' attention at the opening of the Chaldean Syrian Assyrian National Conference in Baghdad in November 2003.



In this performance, 19 beautiful folk designs were shown along with an introduction and a summary of each one of the villages, designs and accessories

Introduction to Costumes



A Summary of Chosen Towns and Villages and their Traditional Costumes

Atha

The design of this flag is taken from the famous Assyrian Babylonian emblem. It is thousands of years old and is seen in many sculptures and carvings, especially the obelisks in museums around the world.

The Atha (flag) has a white background which symbolizes peace and purity; a central yellow circle which represents the sun and expresses freedom, and a four-point star surrounding the circle implying openness to the four corners of the world.



Atha

The rays shining from the centre of the flag to the four corners are; red symbolizing pride and independence



The flag emblem is relevant because the Assyrians communicated with all nations, near and far, for cultural, political, military or trade purposes.

It is also important to mention that this Atha has become incorporated into some of the costumes worn at national celebrations.

Armota

The name of this village originated from Ara d Mewta - the land of death- because of the many disasters and catastrophes it experienced. is located just three kilometers south of Koi-Senjaq in Erbil and is rich in water, olive orchards, and tobacco fields.



Armota was first mentioned in the 7th century, and one of its prominent features is the small monastery (dera zoora) and its patron Mar Beena Qadeesha (St Beena), also known as Mar Behnam (St Behnam).

Armota

This monastery is located 3 km north of Armota on top of Mount Bawaji and it is believed that it was built by Mar Behnam and his sister Sara who were later killed by Shabor the second (361-363)

In 1918 the Reverend Father Polis Ajmaya discovered a stone with the following words engraved on it: "In 1118 a prince from Armota restored Mar Behnam's monastery".

Very little is known about the history of this village and its best source of information was Yaqub Al-Qassab, the writer.



Armota

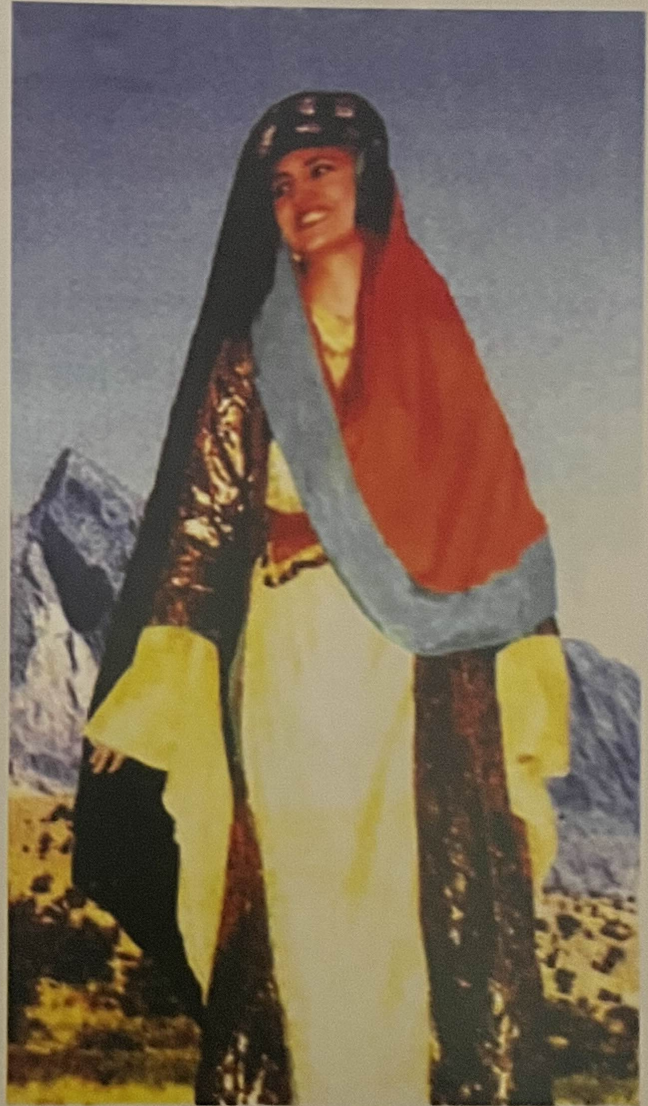
The costume in this village consists of:

A head cover with a band of gold liras.

The head cover is a cap decorated with gold or silver liras around which is the makroma, made of seven different colors with knots (goringè) at the ends.

The band of gold liras decorates the forehead and over that, women wear colored scarves called qenuzè, an Assyrian word derived from the verb qennetha which means colored.

Women's Costumes in Armota



A long dress (shooqta) with long sleeves and over that is the Salta, a shorter jacket with beautifully shaped embroidery in gold or silver.

Armota



The trousers (delengè) are long, glittery and tight at the ankles. Women also wear a belt of gold liras; bracelets (sherè), and rings (izeqyatha) around their wrists and fingers.

Earrings (halaqyatha) made of a ring with three small gold knots attached in the middle forming the interior shape of a pomegranate, and on both sides of the ring there are two red or blue stones. Women also wear gardana around their neck.

Esnekh

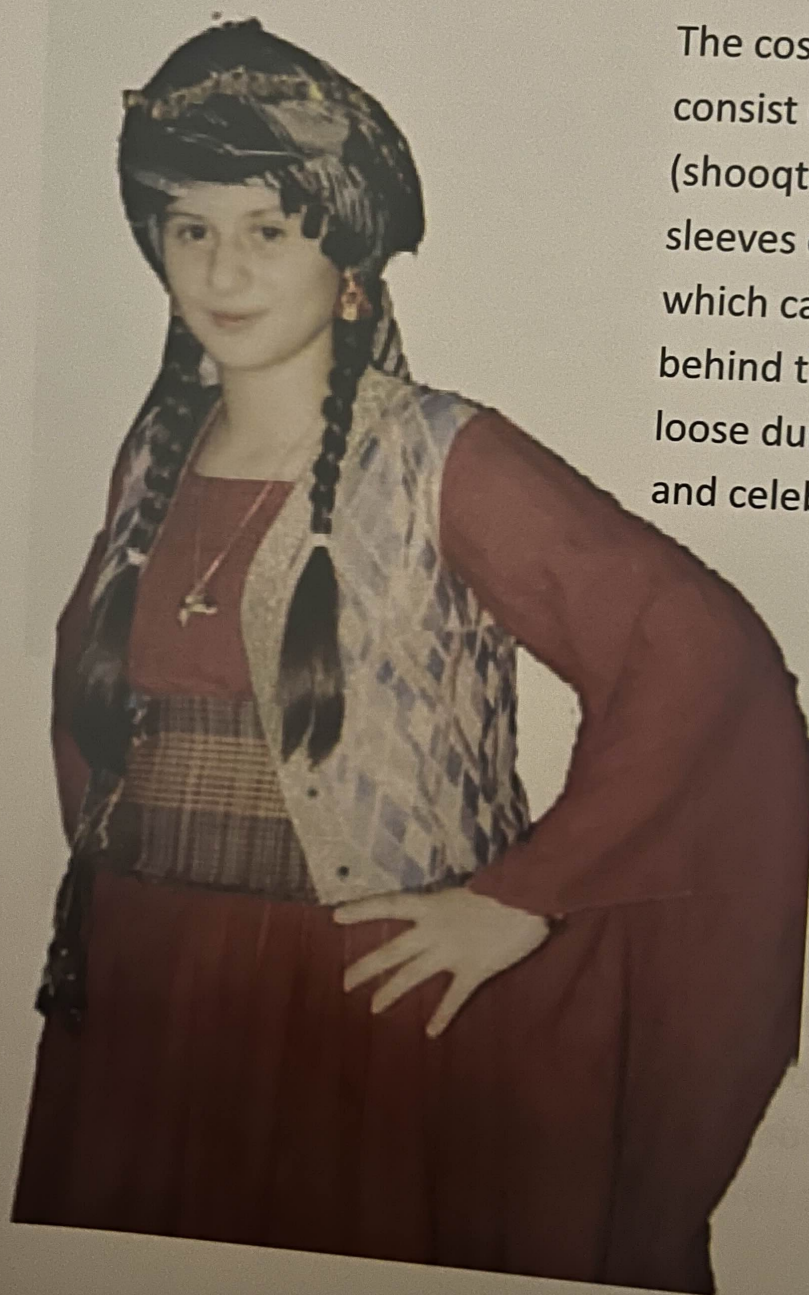
In modern documents this village is called Senat, and is situated 50 km north of Zakho and surrounded by a chain of high mountains. This is how it derived its name from the Assyrian verb sanikh which means chain.



Another theory argues that the name originated from the compound noun "As-Noah" which means (Noah has settled) because of its closeness to the White Mountain where Noah's Ark came to rest.

Esnekh

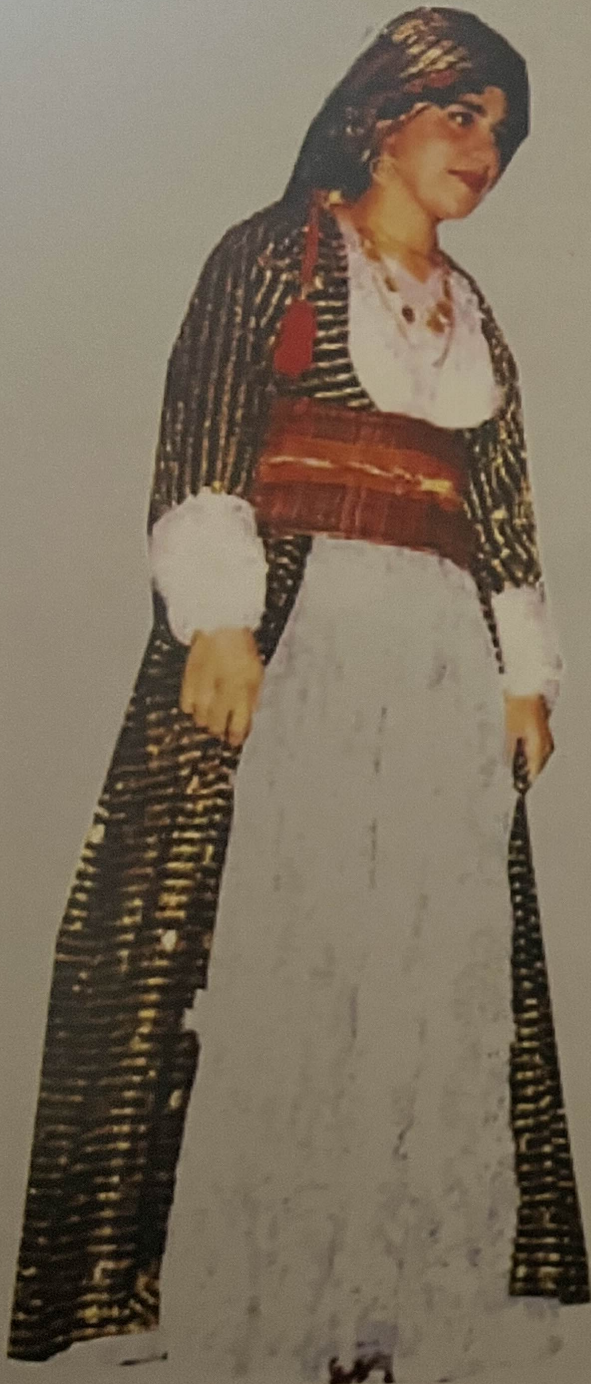
Women's Costumes in Esnekh



The costumes in this village consist of a long dress (shooqta) with bat-wing sleeves called lawandeye, which can either be tied behind the back or left loose during ceremonies and celebrations.

Over the shooqta, women wear a shorter dress, open at the front called korteke, or a colorful waistcoat with a woolen cummerbund (sheebaqa).

Esnekh



The head cover (poosheeya) consists of kasrwan (layered around the head) with knots hanging off. It is called bobekè and can be decorated with gold liras as well. Earrings, bracelets and necklaces are also worn by women in this village.

Around their neck they wear a pendant which is usually made of seven gold liras with the middle one containing blue stones ('mkhomla or 'msaqla).

Esnekh

This costume is very popular among the villages in Zakho, especially, the ones located in the middle of Al-Khabor and Hizel valleys with only minor differences in the shape and color of the accessories.

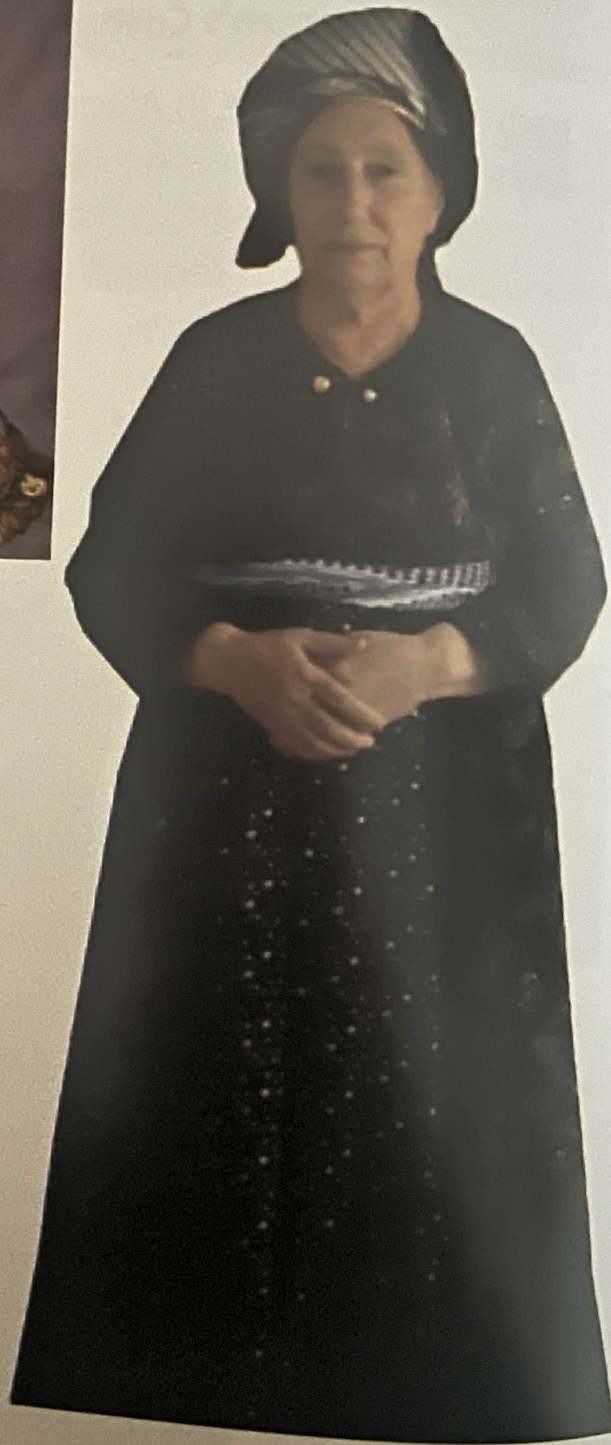
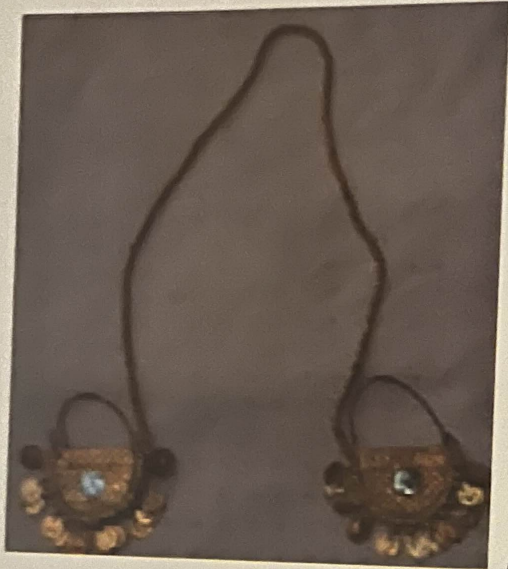


Alqosh

This village is located 48 km north of Al-Mosul. The name Alqosh originates either from Eil-Qushta (God of justice and strength, referring to God Sin), or from Eil-Qasha (the chief God). It is known for its irrigation canal (shero mallktha) which was built by King Sinharib amongst his other great irrigation projects. This canal watered the plain from Alqosh, Tellesqop, Batnaya, Telkeif to Nineveh. The village is also known for its famous Rebban Hurmiz monastery which stands like an eagle atop Mount Alqosh.



Alqosh



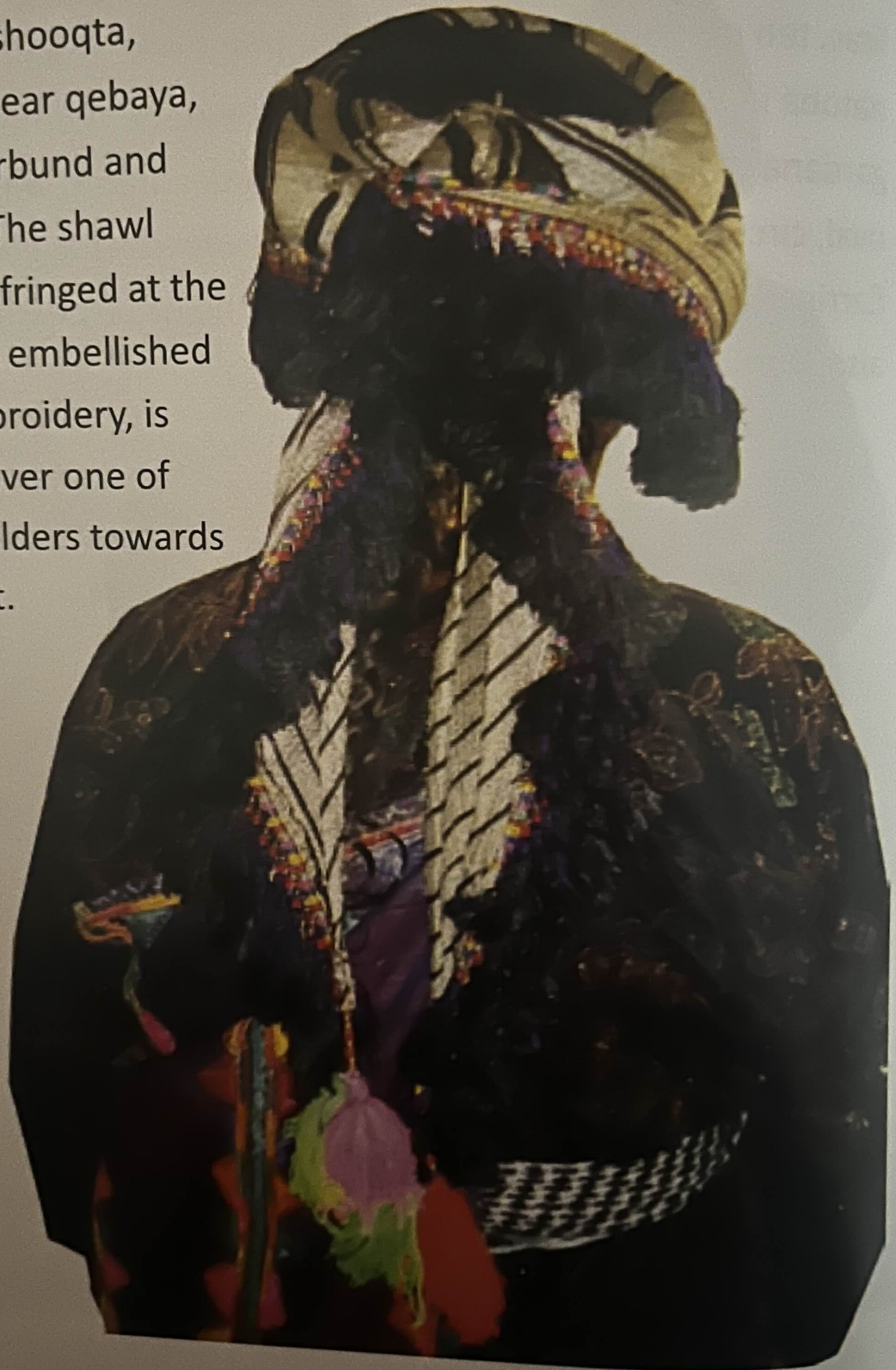
Alqosh

Around the forehead is *hazrani*, a row of small, light, gold liras, ten on each side, and a prominent red stone called natoba in the middle. Surrounding the neck, women wear gardana which is a wide cloth choker decorated with glittery oval, circular, and spiral shapes from which hang gold liras. Earrings of various shapes called kiratha or terposhyatha are also worn.



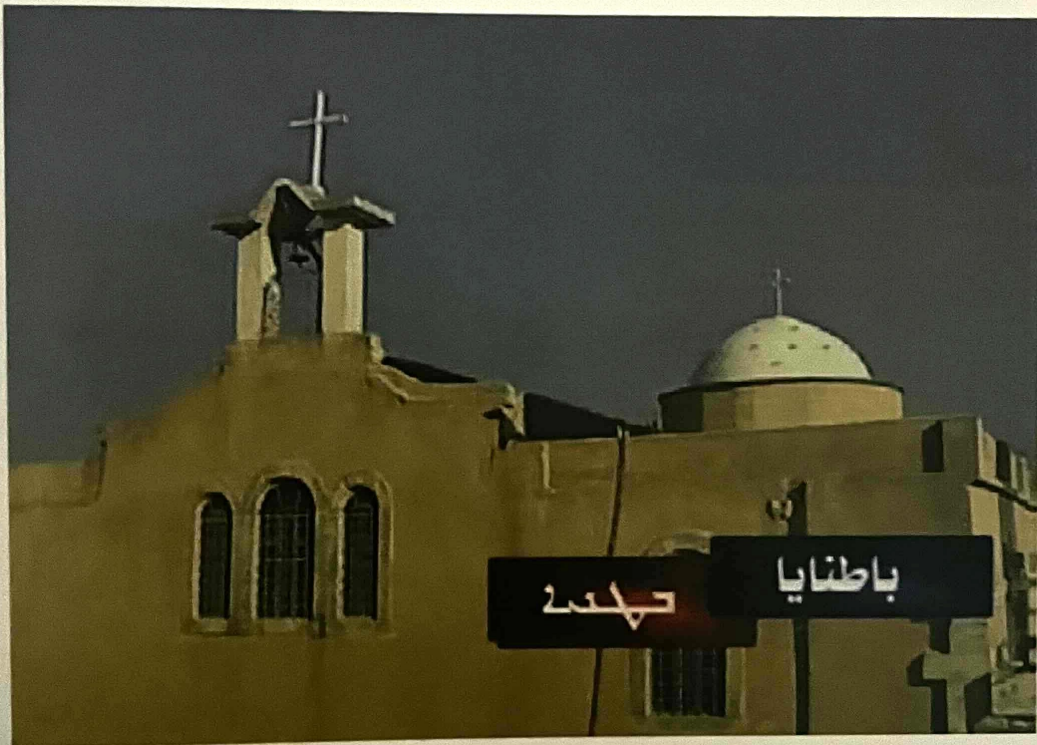
Alqosh

Over the shooqta, women wear qebaya, a cummerbund and a shawl. The shawl (maizer), fringed at the ends and embellished with embroidery, is draped over one of the shoulders towards the front.



Batnaya

This is a flourishing small town located 24 km north of Al-Mosul. According to the records, it dates back to early Christianity. This theory led Oraha the monk, a friend of monk Hermuz, to build his monastery near the village in 7 A.D.



The name Batnaya, according to Syriac sources, means bet tanaya or bet tannana (house of pride and sacrifice). It may also mean bet tinayee (house of clay).

Batnaya



This region was known for making matting from reeds that grow in the nearby valleys. In the 1767 census, the population of Batnaya reached 4000. Among the famous people of Batnaya was Reverend Father Hermiz Batnawi, the head of Mar Ibrahim monastery, built in the 17th century.

Batnaya

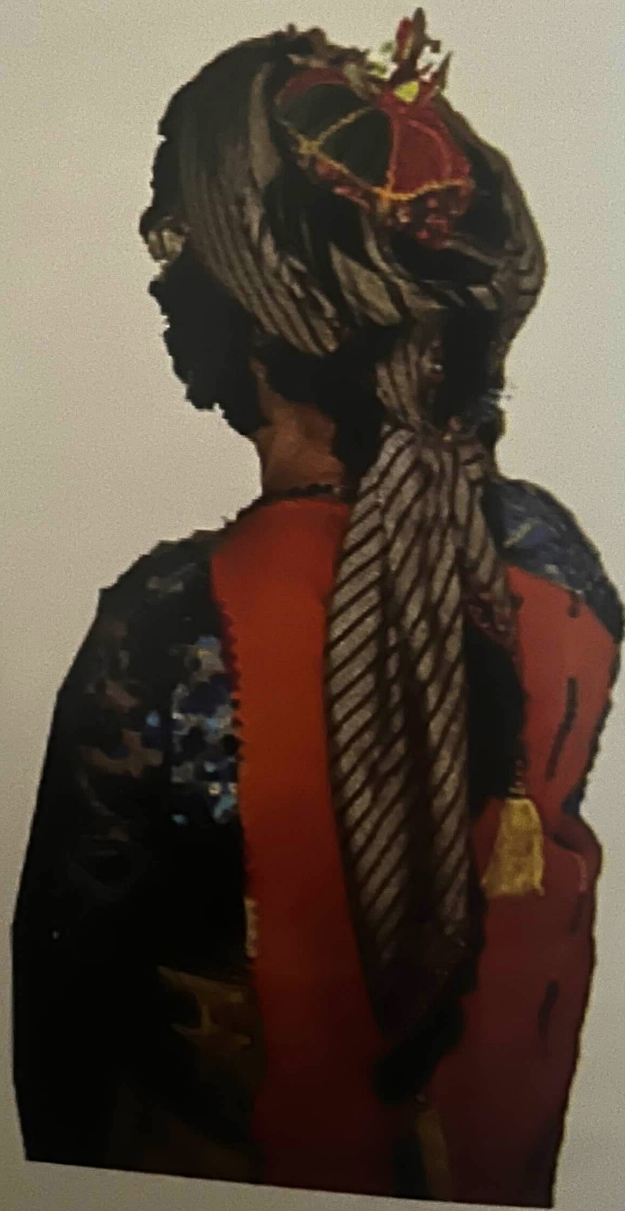
Women's Costumes in Batnaya

Women wear shooqta, a long light dress with a colorful qebaya over it which is often open at the front, or sometimes from both sides.



Batnaya

They also wear a cummerbund made of silk called Jar Ali, and over that a beautifully patterned shawl, tied on one of the shoulders and draped over the back called shemla.



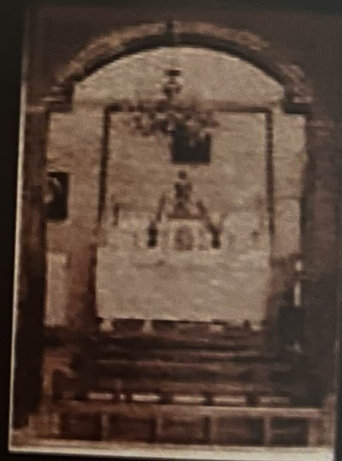
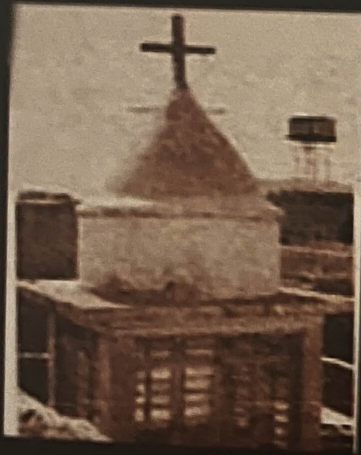
Batnaya



The head is covered with an attractive poshiya, mainly woven of silk or gossamer with knots decorated with colored beads. The neck is also adorned with gold liras, and the wrists with bracelets. The earrings are often gold and called terekyatha.

Baqupa

Baqupa is one of the villages of Tal Keif province which is situated about 30 km north of Al-Mosul, beside an ancient hill in a steep valley between Batnaya and Tellesqop. Baqupa, is an Assyrian word (beth qupa) which means the house of monkeys, but is most likely taken from (beth qupè) which means iron bars and chains storage.



Baqupa

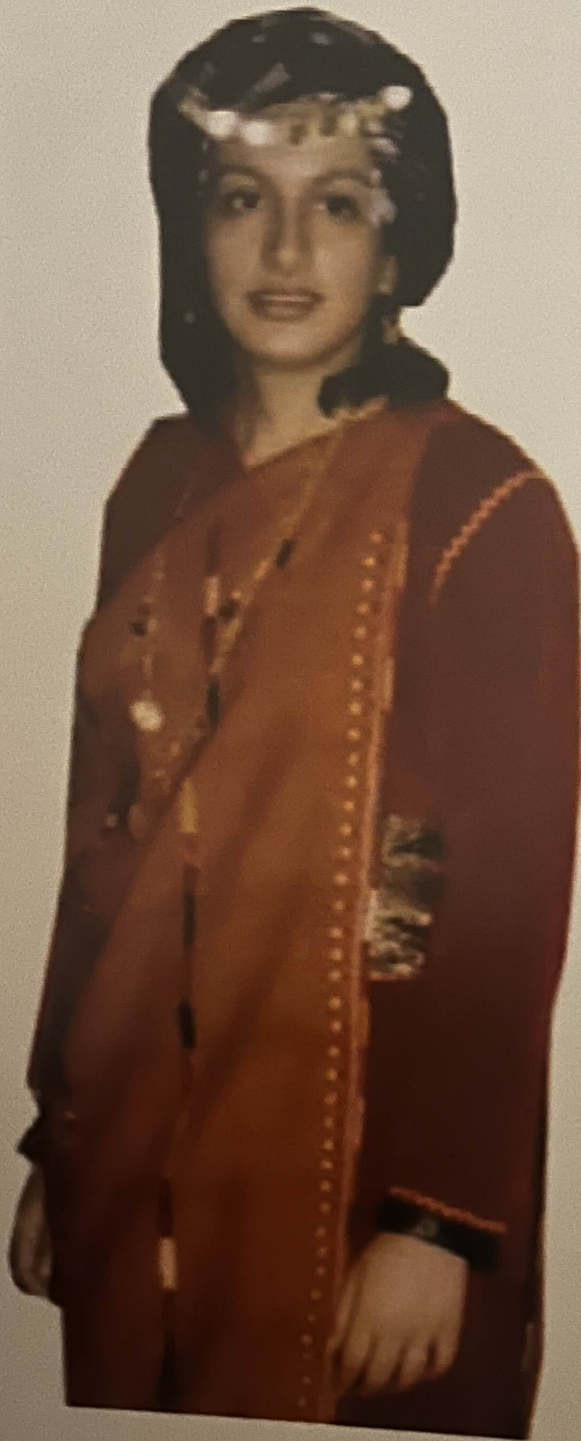


It has two ancient hills which were excavated by Victor Place in 1852. In the village cemetery there is also the shrine of St. Mart Shmoni which is believed to be the ruins of an ancient church. Baqupa is mentioned in an historic event in the story of Hurmiz the monk, which took place in 640 A.D.

In 1923 the population of the village was 490. Baqupa is proud to be the birth place of Master Mar Ogin Mana (1867-1928) the author of the Syriac-Arabic Dictionary entitled (A Learner's Guide to the Language of Aramenas), and also the calligrapher monk, Stiphan Marogi, who left behind 5 manuscripts in the 19th century.

Baqupa

Women's Costumes in Baqufa



Women in Baqupa wear the shooqta and a long sleeved qabaya over that, which is usually open at the front. The cummerbund, called Jar Ali, is often woven of silk or Gossamer and has gold edges. They also wear a shawl which is called maizer and that is usually finished with different colorful shapes and knotted on the left shoulder wrapping around the body and covering the back.

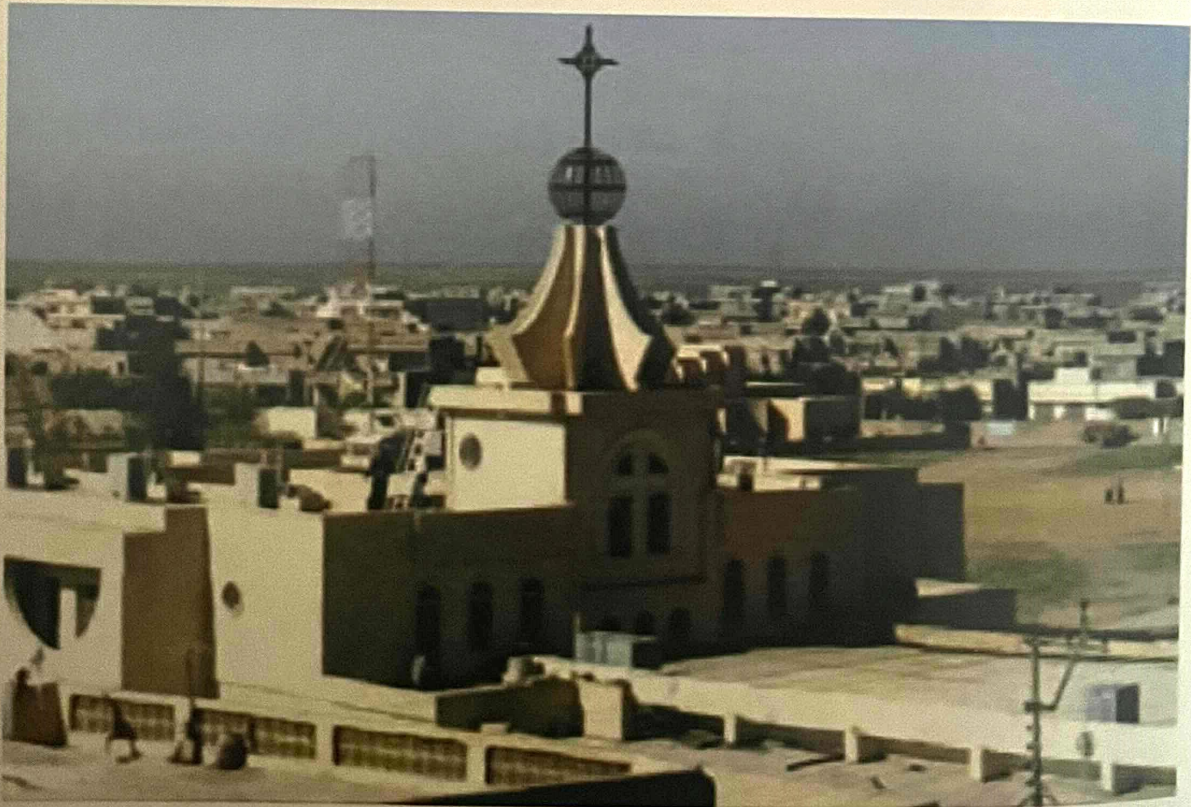
Baqupa

The head is covered with a poshiya which ends with knots, ornate gold liras and beaded tassels. Women also wear a necklace with liras and earrings called terekyatha.



Bakhdeda

Bakhdida or Qara Qosh is about 35 km north of Al Mosul and is considered an important Chaldo-Assyrian Syriac center. The name Qara Qosh is a Turkish word that means black bird, which might be derived from the Syriac word (beth detha) which means (kite-bird of prey). However, Al-Sam'ani, the author, argues that (ba ghodeda) means (yahwa-alah).



Bakhdeda

It is believed that this village was mentioned in the Old Testament as Rasin which is close to Nimrud, the military capital of Assyria. Archeological research shows that Bakhdeda was built in 6000 B.C, and that life in this village has continued since that time. It suffered a lot when it was surrounded by Tahmasib in 1743. It is famous for its number of churches and its modern educational centre of Mar Polis.



Bakhdeda

Women's Costumes in Baghdeda

Women in Baghdeda wear a shooqta covered with qabaya called zobon, and a fermena called karak if made of wool. The cummerbund around the waist is called heyasa, if made of cotton and silk, and zenara if made of wool. However, in celebrations a silver cummerbund (kamara) is worn. A shawl, usually patterned with colored scriptures, drawings and pictures of the chamomile (the Assyrian flower), is normally knotted at the shoulder and draped over one side of the body.



Bakhdeda



Bakhdeda

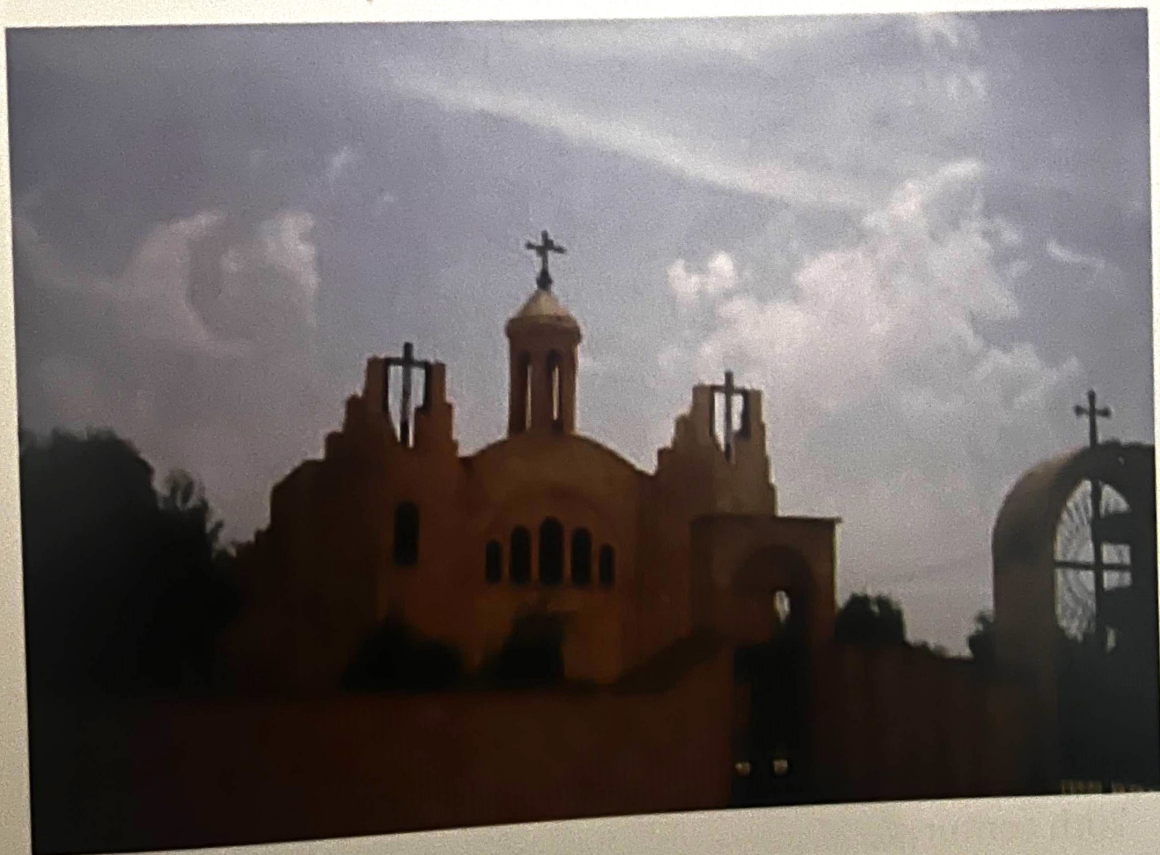
The head is covered with a scarf (khamok) that has a gold or silver hook attached to it and al-qanja which distinguishes the Baghdedean women from other villages.

On top of that al-mistarta and a band full of gold or silver pieces (ezran) is worn. These layers are then covered with a silk scarf (hebrea)



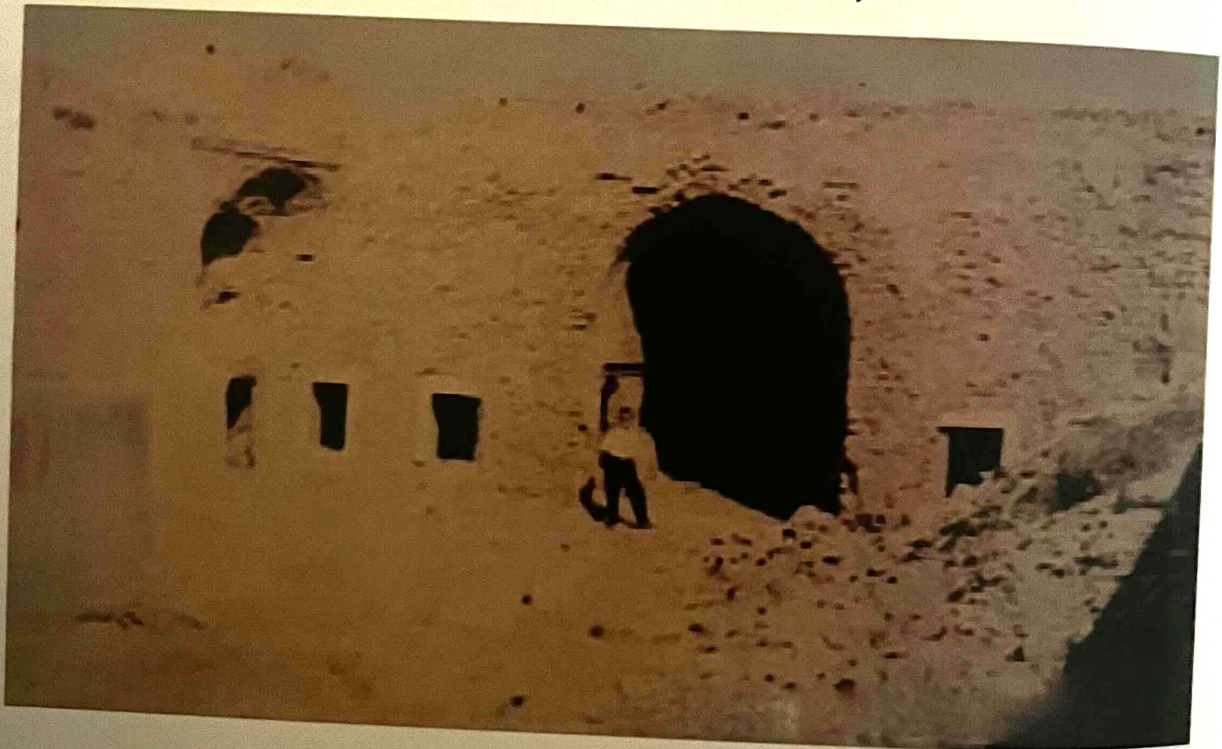
Bertela

The village is big and is located 25 km north of Al-Mosul on the way to Erbil. Many theories have emerged regarding the origins of its name. Some have said that the name Bartela derives from (bertela - house of weights), while others maintain the idea that it is from (bar tela- the shady place) or (bar telya- house of children).



Bertela

The village has been mentioned in many sources such as Yaqut Al Hamawi's Dictionary in which he says "...a village that looks like a city, north of Al-Mosul, part of Nineveh, and rich in resources, markets, and trade...". Bertela has also been mentioned in the biography of Bareita, the monk who lived in the 7th century. In addition, Alrahawi mentioned the village and how its church was looted in 1512 in part II of his book "The Unknown History of Alrahawi",



Bartela has been the birth place of famous people such as the Reverend Father Yakub Saka, who taught at the Bartela school, the monastery of Mar Matte in the first third of the 20th century, and also published an anthology of poems.

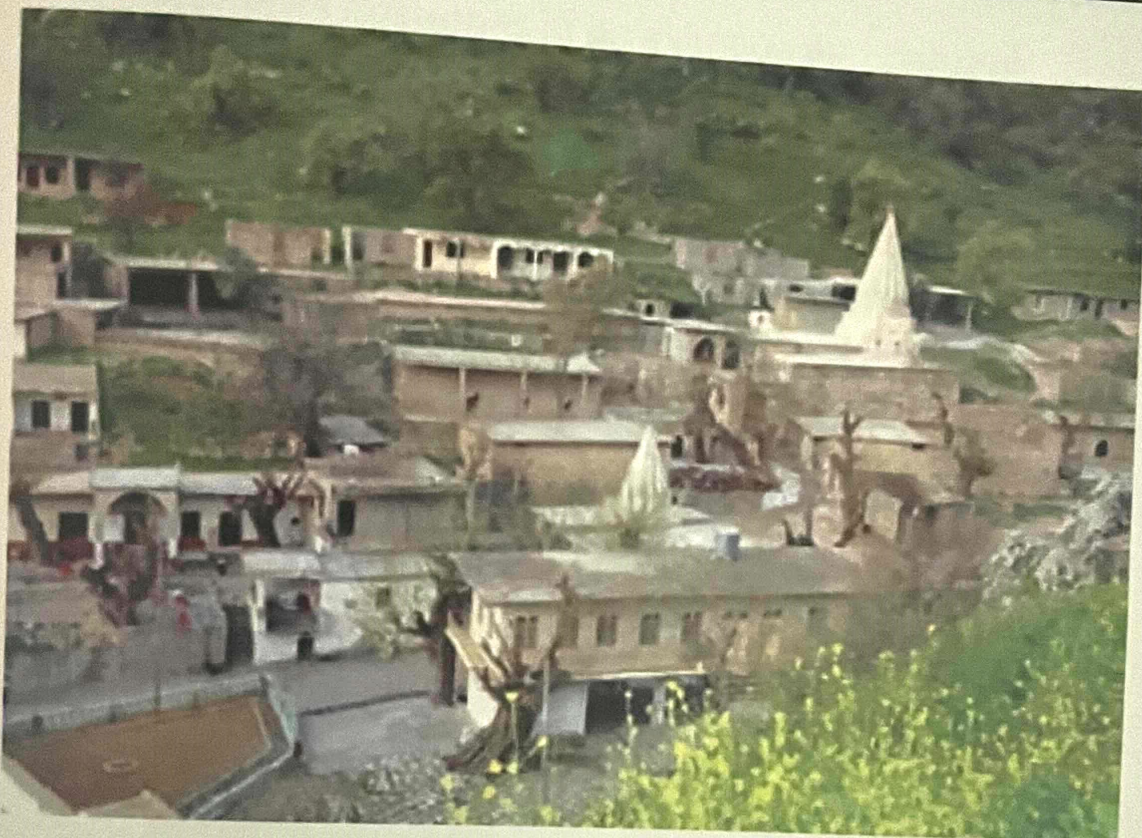
Bertela

Women's Costumes in Bertela

The head is covered with al-qumja: a silver cap for young girls; a silk scarf (abda or kasrwan) decorated with koke and colorful beads called mqewma, including a red bead (kasnè); and beneath that a brightly colored scarf (hebreyà) is worn.



Ba'sheeqa & Bahzani



These two towns are located at the bottom of Mount Ba'asheeqa, 24 km north east of Al-Mosul. Near the villages stands an ancient hill called Bella, which in Assyrian and Akkadian means "the gate" or "the door". According to the records, the name Ba'sheeqa originated from "bet shheeqa" which means (house of devastated people). Bahzani is about 20 km north east of Al-Mosul and is situated 2000 feet above sea level at the foot of a high mountain.

Ba'sheeqa & Bahzani

Church records confirm the antiquity of these two villages stating that "Mar Adi, a student of Mar Toma had preached Christianity to the people of this village when he was preaching in the Raha area, Al-Mosul plain and Hedyab". Both villages are famous for their olive orchards. One of the famous citizens of Ba'asheeqa was Tawfiq Al Sam'ani, editor of the Baghdad newspaper, Al-Zaman.



Ba'sheeqa & Bahzani

Women's Costumes in Ba'asheeqa and Bahzani

The traditional female costumes in both villages are similar and consist of a shooqta, a velvet waist length jacket called fermana and a cummerbund called yazma or wesat. The shawl is a rectangular white fabric knotted at the shoulder and draped over the front of the body.



The head is covered with a cap of silver liras called fais, a white scarf called lajak and a head band. This band consists of a black scarf and gold liras which decorate one side of the head.

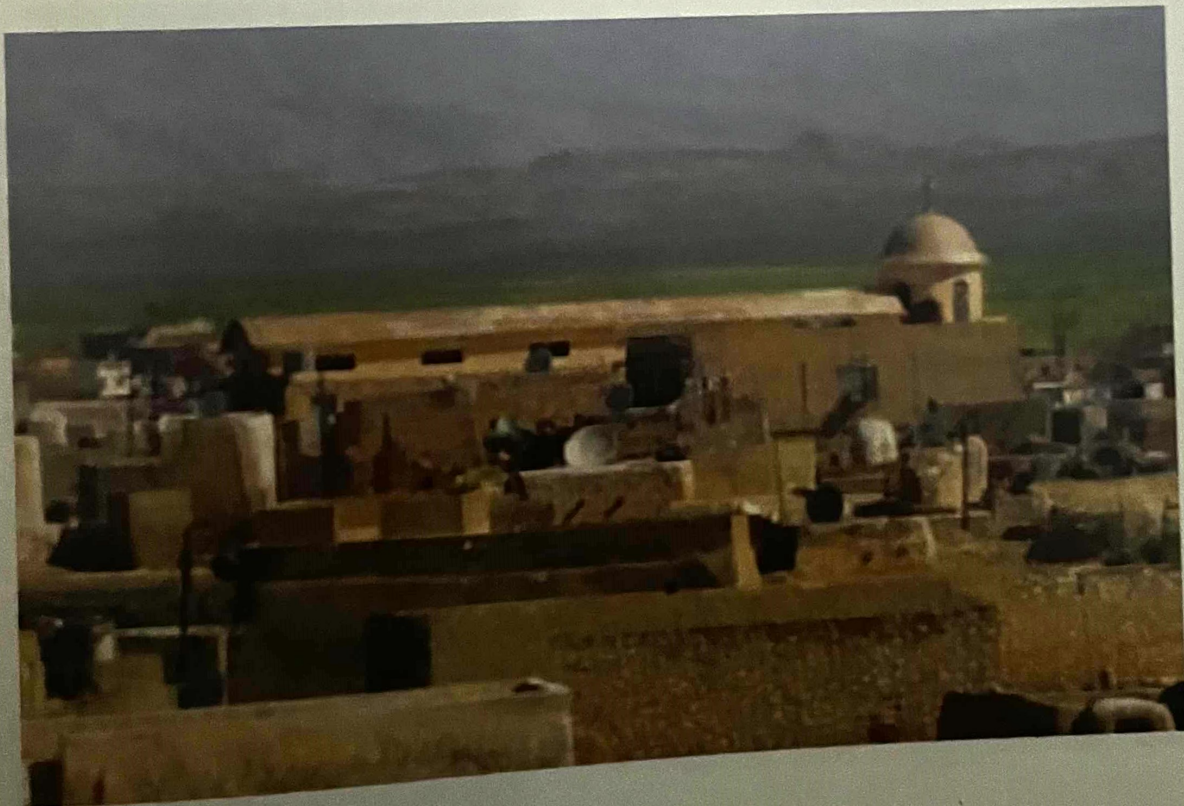
Ba'sheeqa & Bahzani

These are attached to the scarf with round pins decorated with colored beads. Women also wear gold earrings, and gold liras around their neck.



Tellesqop

This is a large town, located approximately 32 km north of Al-Mosul. It is part of Telekeif and its name, according to Syriac sources, originates from the two Syriac words tela-sqeepea (the Standing Hill). It is so-called because of the high hill which stands at the side of the village and can be seen from a distance. Tellesqop also contains the remains of many sacred shrines and pilgrimage sites such as Mart Shmouni, Bnai Maran and Sahdona.



Tellesqop

In the 1852 census, the population of the village was 6000. It became famous for making pottery. Like other neighboring villages, Tel Eskuf was subject to many disasters such as the Mongolian attacks in 1436 and 1508,

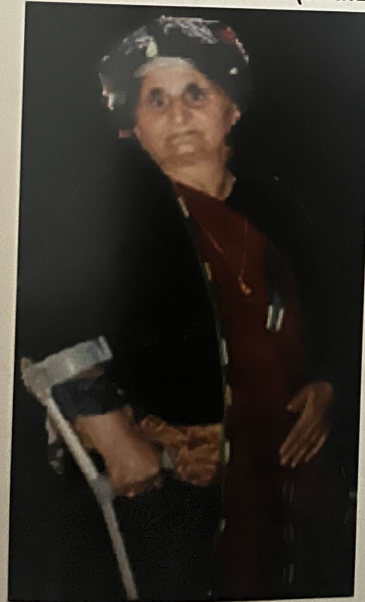
And again in 1743 when it was attacked by Nadir Shah. Some of these atrocities were mentioned in a poem by Gowrgis Warda Al Erbili in the 13th century.



Tellesqop

Women's Costumes in Tellesqop

The traditional female costume consists of a shooqta and a long sleeved velvet qebaya open at the front. The silk cummerbund is called Jar Ali, and is sometimes alternated with a silver one called kammar. Women also wear a well-decorated and colorful shawl (maizer).



Tellesqop

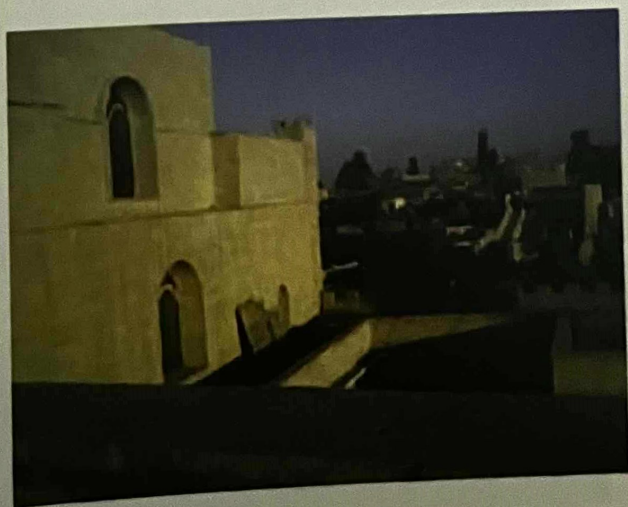
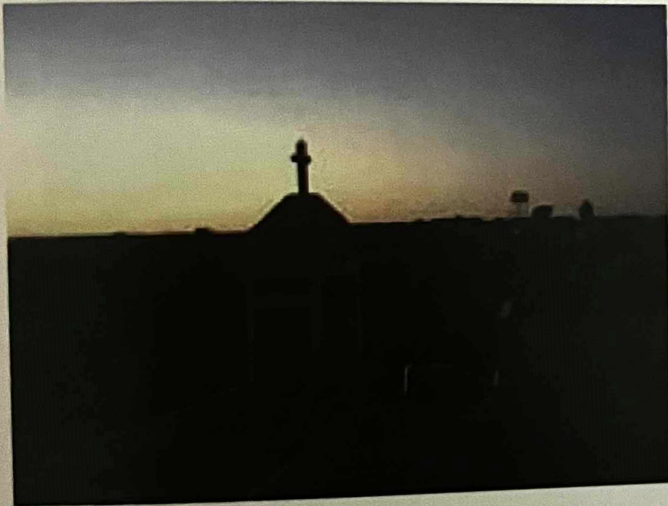
The head is covered with posheya which consists of kelota and surma and knots (koke) dangling off the edge. On these knots, colored beads (resuqyatha) are sewn including red beads called kasnè.



The ears are decorated with earrings (terekyatha) and hazran, a chain of gold liras dangling from the kalotha above the ears. The middle lira, inlaid with colored stones, is called faranteyea. Women also wear a chain of gold liras, around their neck called gardana.

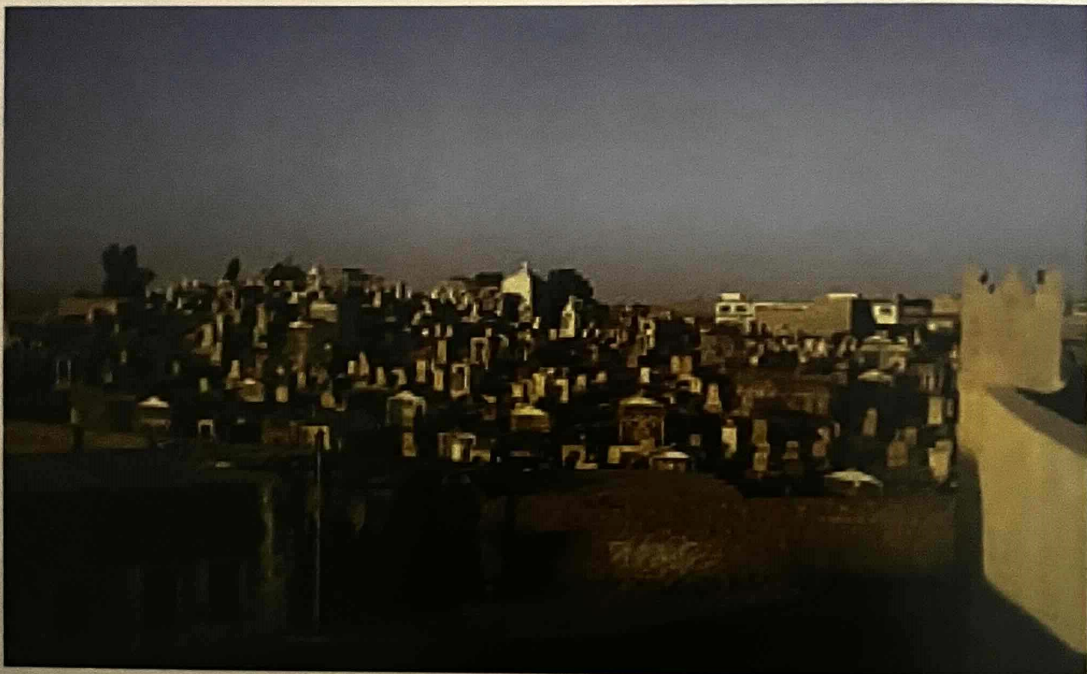
Telkeif

This is a village located about 19 km north of Al-Mosul. It gained its name from the Syriac word tala d kèpè (Hill of Stones). The hill dates back to the Assyrian era, and has some archeological remains from the Warkaa era 3500 B.C.



Telkeif

The population of the village, as shown in the 1767 census, reached more than 2500. Among its famous people are: Toma Taqtaq, the poet who died in 1860; Rufael Babu Ishaq, the writer; Yusif Meri, the linguist; Terez Asmar, whose memoir "Babylonian Princess" was published in English in 1844;



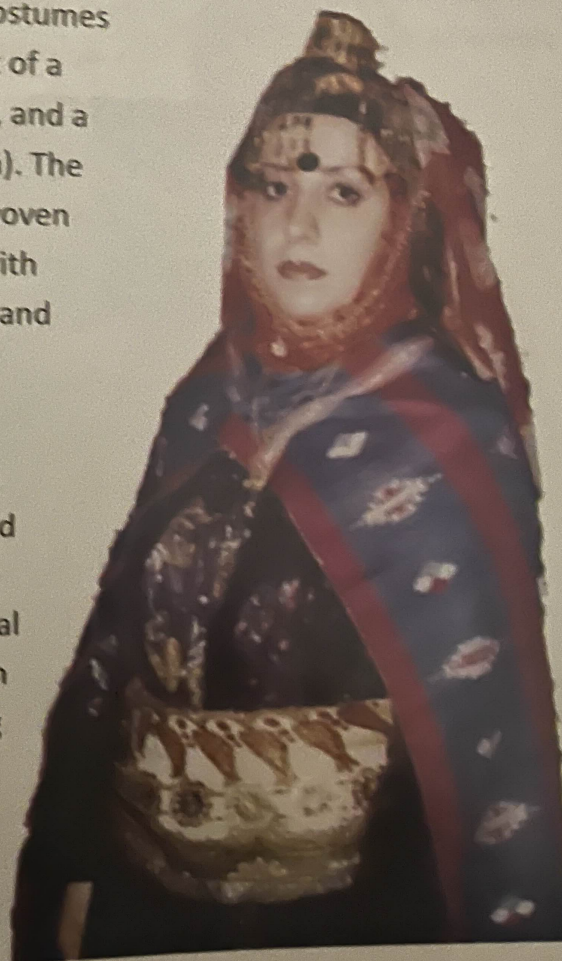
and Maryam Narmi, born in 1890, who was the first Iraqi woman journalist and editor of the first Iraqi Women's Issues newspaper. Yusif Malik, the politician, writer and editor of Athra magazine and many other publications, should also be mentioned.

Telkeif

Women's Costumes in Telkeif

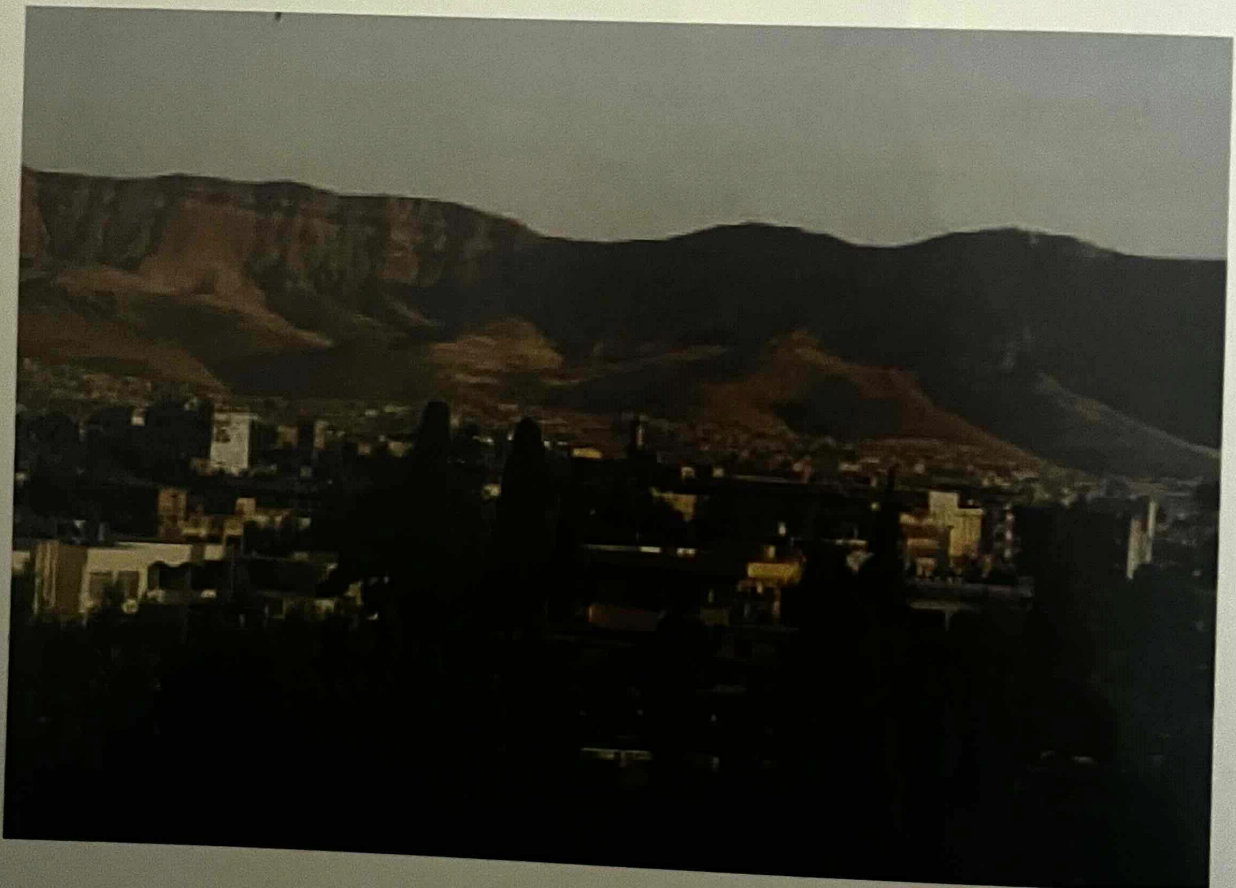
The traditional costumes in Tal Keif consist of a shooqta, qabaya, and a silk kamar (khasa). The shawl is neatly woven and decorated with different shapes and designs.

This is worn on the shoulders and drapes over the back in an unusual way not found in the neighboring villages



Dohuk

This is the center of Dohuk, the region. North of the city is the chain of Jabal Abyadh (the White Mountains), and to the south is Mount Shendokha. The city also has two rivers flowing through it.



Dohuk

Historian Hartman mentions Dohuk as Jahok and Doohuk, which in Kurdish means "two scoops". In Syriac, however, it is called Nohedra which means pride or brightness. In the Assyrian Akadian, the word nohadra was used as a term for highly ranked military status.

In Dohuk are the archeological remains of Ma'elthaya which date back to the modern Assyrian era, where Mar Narsai, the famous writer and philosopher was born. Another famous figure from Dohuk was Elia Bar Shynaya, the historian (end of the 10th century).



Dohuk

Women's Costumes in Dohuk



The traditional female costume in Dohuk is a long dress with long sleeves ending in loose lawandeye which are sometimes wrapped around the wrists. The dress is customarily made of light plain or floral fabric called shooqta.

Dohuk

Over that, women wear brightly colored sodra, which is usually long and open at the front. The sleeves end with holes for the loose pieces of the shooqta to be threaded through. The belt (sheebaqa) is made of fine colored wool and decorated with different designs.

The head is covered with a plain black band that sits under a beautifully decorated white scarf with fringed and embroidered edges. Women in Dohuk also wear gold accessories such as sheré around the wrists, and azeqyatha on the fingers to add beauty to the costume.



Khomala

Khomala or Julia 'd Khomala, the decorative costume of beauty as it is also called in Syriac, was the traditional costume of the mountainous people of our nation who inhabited the mountains of Hakare before World War I.

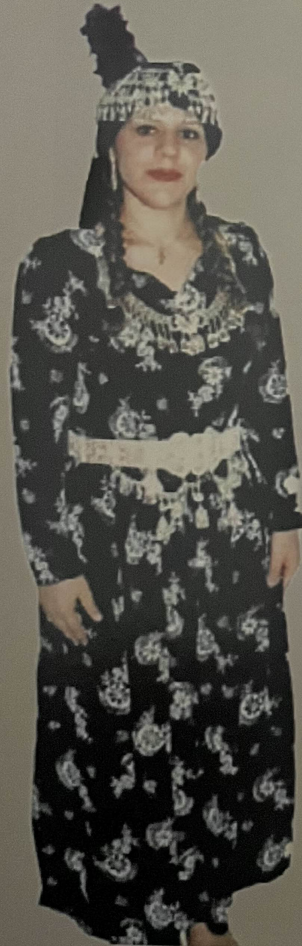


Khomala



Khomala

Women's Khomala Costume



Those particular villagers wore this costume only during weddings, however; these days it is popular not only for these occasions, but also national days and celebrations.

This consists of a long colored velvet dress called sodra, a belt made of silver called kamara and posheya as a head cover. The latter is usually light plain black fabric, and the forehead is also decorated with teeta made of silver. As well as all that, women wearing Jula 'd Khomala often have sanjaq around their neck and qanishyatha in their ears. Usually all the decorations are crafted in silver.

Khomala



With this particular costume, women wear Zargoli which is a type of elastic-soled shoe with woolen upper in different designs.

Sheqlawa

This town is situated at the foot of Mount Safeen (Hadyab) about 56 km north of Erbil. It is one of the most famous tourist resorts in Iraq due to its marvelous climate and scenery which spreads through a valley full of trees and springs. Yaqut Al Hamaoui called it Sheqlabar while others called it Shaqlabad (full of trees). However, others named it "Dar Abad".



Sheqlawa

Some of its prominent figures are Shamoun Al Sheqlabazi, author of a history book in the Syriac language at the end of the 12th century and Bishop Adi Shair, author of History of Chaldo-Assur. The village also contains the archeological remains of the famous monastery at Mount Safeen where Raban Boya lived for 68 years praying and meditating.



Sheqlawa

Women's Costumes in Sheqlawa

The head is covered with a cap made of silver and colored scarves called kafo koseyata. The black scarf with an olive frame and knots (kofeké) is called shada. The black scarves with beige stripes are called mashje.



Sheqlawa



The other colored scarves, usually woven of gossamer, are called howre or hebrea and these include red, green and yellow scarves called Alozardé. All these scarves together form the head cover "posheya" which is decorated at the front with colored beads called belbelé

Sheqlawa

From the top of the head, drapes the black embroidered ezara called Jarok, and long pieces of gold "beské" on both sides of the face. These, however, are replaced by long fringes of the woman's hair nowadays.

The shooqta has long loose sleeves which are tied at the back of the neck. Over that, are the belt (kherkhasa) and the qebaya which used to have silver accessories inlaid around the edges from the neck to the knees.

The trousers (delenqé) are usually wide and glittery but narrow at the ankles.



Shemiram

The name originated from Shema Rama or Samo Ramat (Samiramis) which means "glorious name". Shemiram was the wife of Shemshi Adad V, and ruled as a regent for her son, the Assyrian King Adad Nirari III for five years. She was well known for her beauty, bravery and military skills.



Shemiram

Old Greek historians and scholars mentioned Queen Shemriam as one of those who erected the walls around Babylon and decorated the city's temples. She also built strong dams in the plains near Babylon to protect the city from floods.



Shemiram

In the ancient tablets and inscriptions, Shemriam appeared wearing her military uniform on a special chariot that was built in the Assyrian era which some call "Shemiram's chariot".

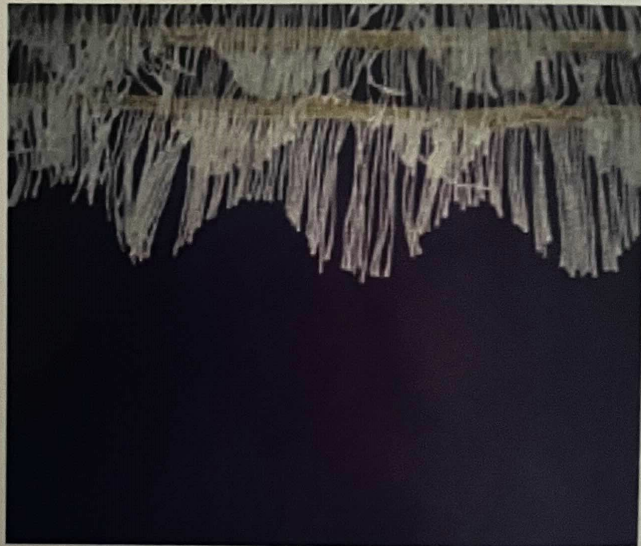


Shemiram

Shamiram's Costume



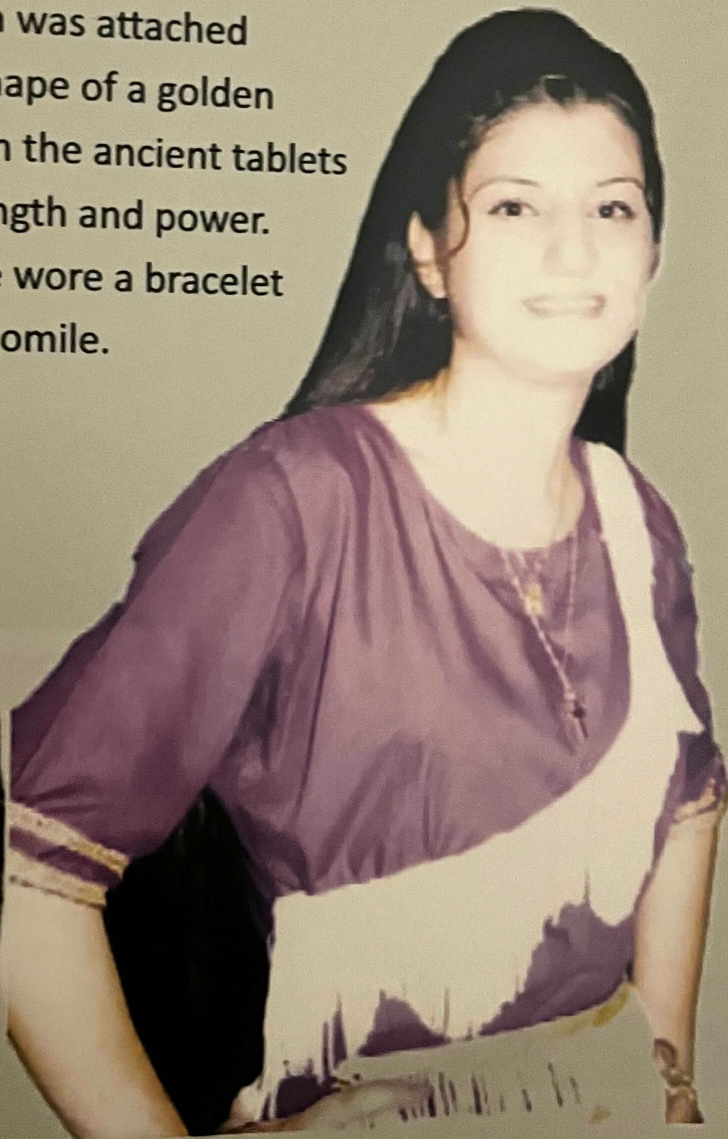
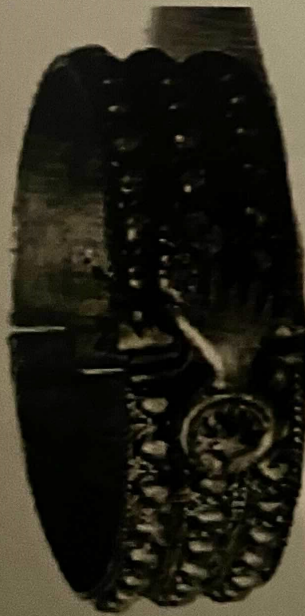
Taken from the traditional ancient costumes, it befits a very distinguished queen and warrior whose bravery was documented by historians.



It consists of a long sleeved dress, made of plain satin fabric with white and gold trimmings, and a shawl with fringed edges, draped over the back and around the waist and knees.

Shemiram

The head was also decorated with a crown to which was attached a badge in the shape of a golden eagle, as found in the ancient tablets symbolizing strength and power. On her wrist, she wore a bracelet featuring a chamomile.



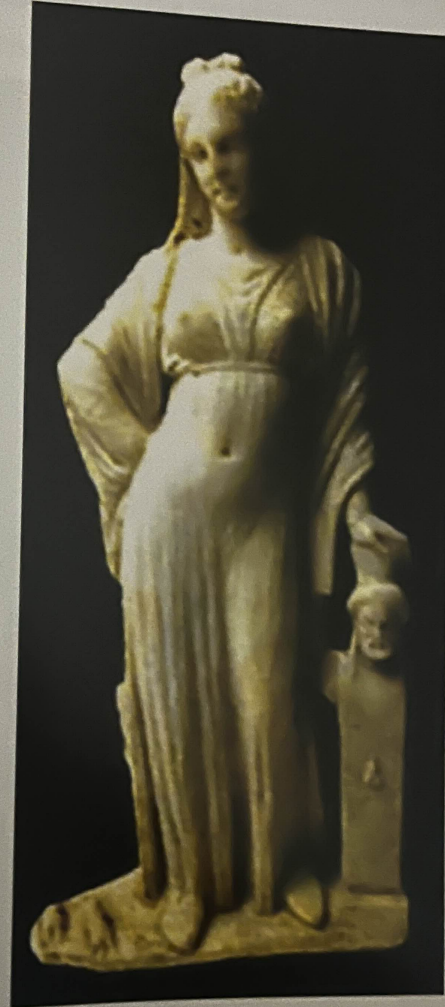
Ishtar



This special woman was described by the writer of Gilgamesh 3000 years ago as "divine or earthly...beauty...spirit...or quintessence...or is she all of these together... as woman is a mother, beauty and life".

Ishtar

Ishtar...Inana...Anana and Inana-Anana mean clouds, rain, fertility and vegetation. This makes her the goddess of love fertility and vegetation. Ishtar, for historians, is a queen; for philosophers and intellectuals she is a great mythological heritage, and for poets she is an artistic beauty that was created by God.



Ishtar

Ishtar's Costume

Artists and designers have created more than one design depicting Ishtar, the goddess of love and beauty and symbol of the oldest civilization known to humanity. She was famed for her beauty, fashion, and excellent skill in choosing her accessories (as revealed from the excavations of the royal palaces).

The necklaces and chains she wore were unique because of the precious stones that decorated them, and the fine way in which they were made with their fascinating designs.



Ishtar

She also wore gold head bands, a wreath made of pure gold and earrings. It was shaped like willow leaves around the head with three flowers rising from the top and forming a half crescent, adding to its splendor and beauty.



The design seen here is a long white satin dress embroidered with pictures of the old gods of Mesopotamia. This is inspired by the oldest costumes known.

Aqra



This town is located on the foot of Mount Aqra and is famous for its unique terraced structures. Aqra means "home" and is located 92 km from Al-Mosul. It was mentioned by Toma 'd Marga in his book "Reshanè - Leaders" as Aqra or 'Aaqra which means "base or foundation". This area was called "meraga - meadow".

Aqra



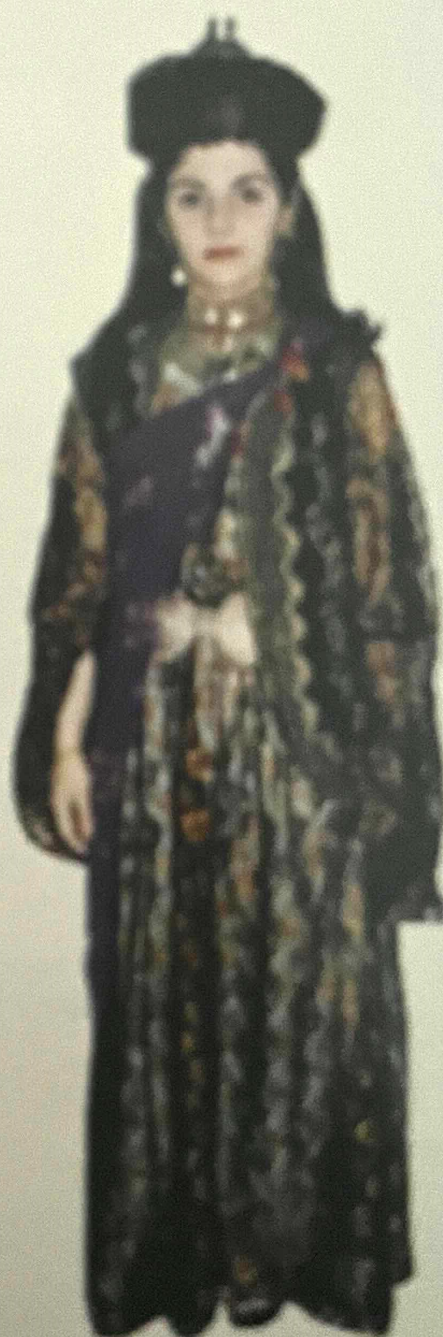
The village is the site of the famous monastery of beth 'Aabi that played a significant role in the Eastern Church in the 16th century.

The village was inhabited by more than 1500 people during the mid 19th to mid 20th centuries and had about 10-16 churches.

Aqra

Women's Costume in Aqra

The traditional costume of women in Aqra consists of a unique koseeta that covers the head. It is made of a cap with striking adornments and a silver dome, around which is wrapped a black posheya with knots and fringes at the end called kafeyè. This is also decorated by teeta or maneshta.



Aqra



The shooqta is made of a patterned, light, colored fabric, over which is worn an attractive and colored velvet waistcoat with gold or silver borders called kobra. Sometimes women wear the qabaya as well.

Other parts of the costume are: an exquisite belt made of silver called kammara or sheebaqa, and a rectangular piece of fabric (Jarooqa) tied at the shoulder and draped across and down one side of the body. Accessories include the toqa, a pendant with a row of cylindrical silver pieces hanging off it, earrings (marwade) and the ezara, a light colored fabric which covers the face of a bride.

Ankawa

Ankawa is located 5 km north of Erbil. It lies in the middle of a wide cultivated plain that spreads 3-4 km to each side. It has the best soil for growing wheat, rye and lentils and for this reason most of its inhabitants are farmers.



Ankawa

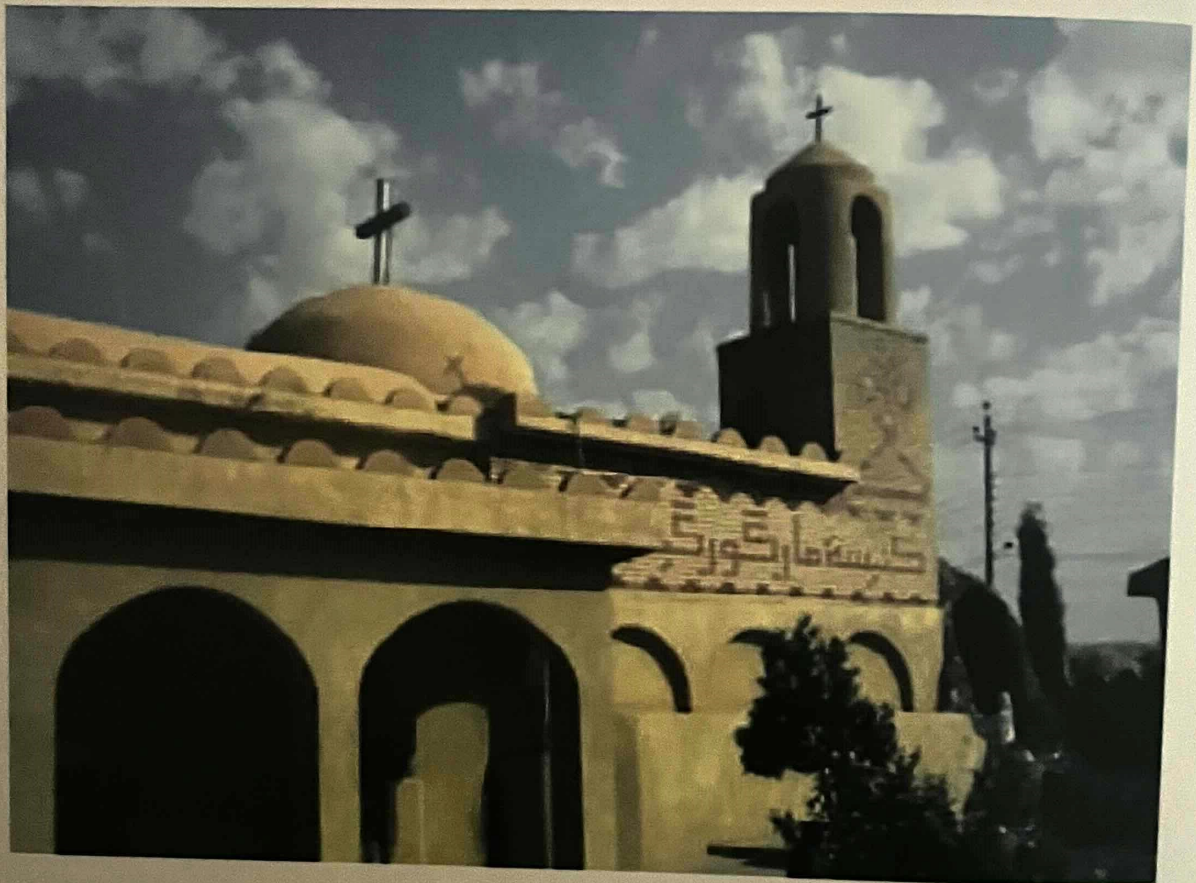


Ankawa is an ancient village containing ruins from the late Assyrian era. One of these is an oval shaped hillock (Qesra) which is 400m across and 6m high.



Ankawa

Other famous landmarks in this village include the famous Mar Gewargis church which dates back to the 4th century, and where some tablets were found that documented the restoration of the church in 816 AD.



The name Amkawa was on these tablets as well, however, the original name was Amkabad or Amok as written in Yaballaha's history. Amkawa is the north Eastern gate of Erbil castle.

Ankawa

Women's Clothes in Ankawa

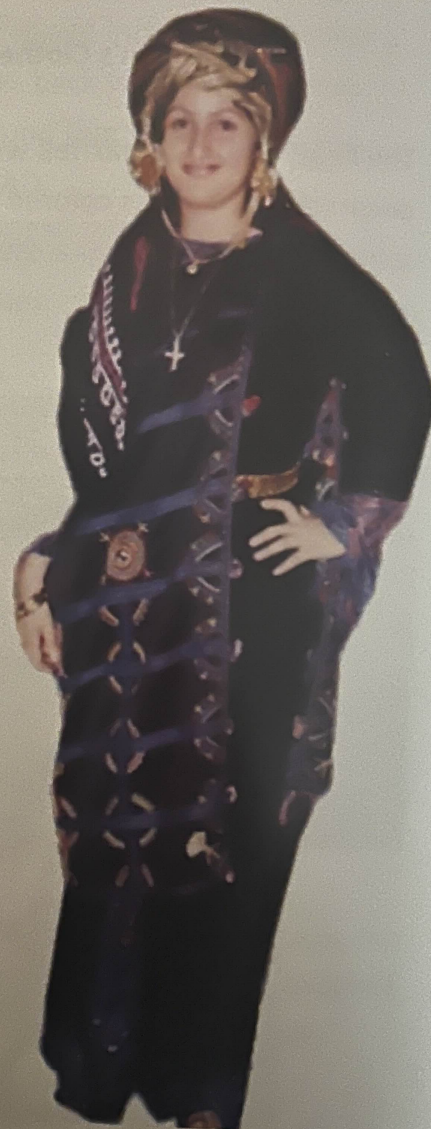
The head cover for married women is an olive makroma, gold decorated, which has colored knots hanging off it. However, unmarried women wear a cap made of silver and gold, wrapped with silk scarves and gold pieces adorning the side of the forehead.



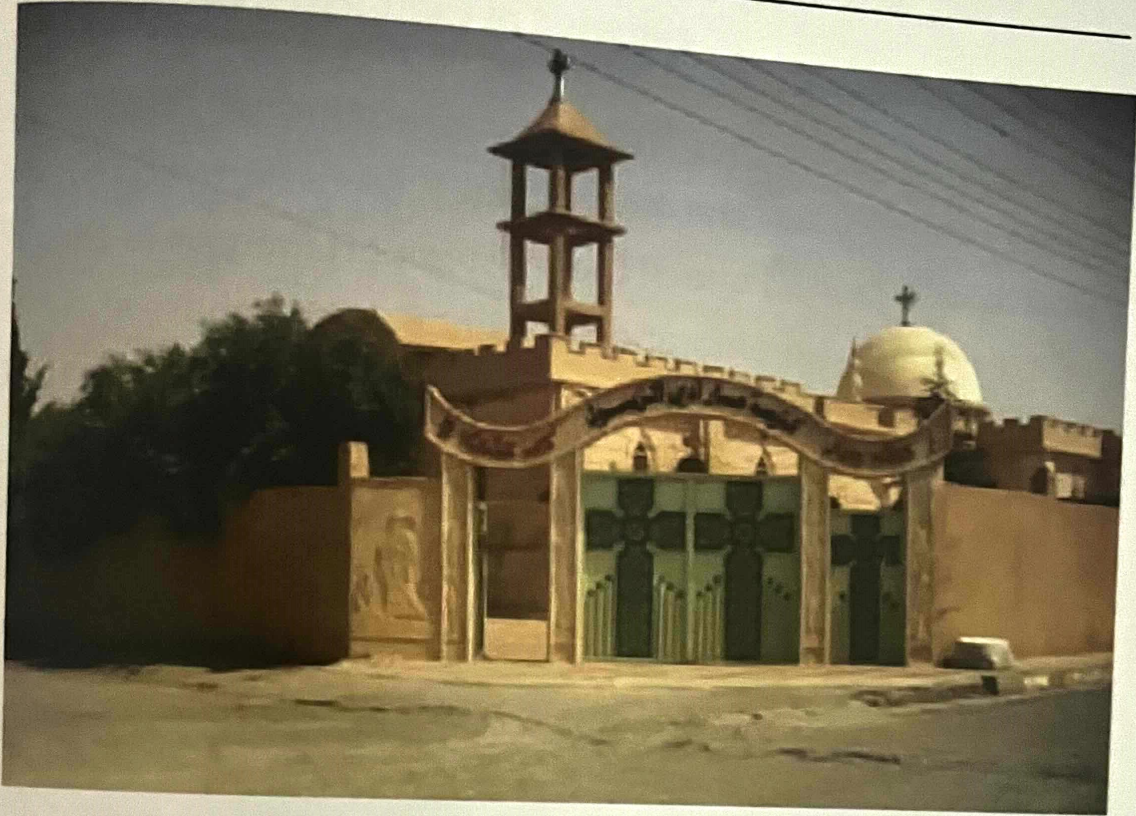
Ankawa

The dress or shooqta consists of various types of fabric covered with qabaya and a pesalma which is a type of shawl knotted at the right shoulder and draped under the arm. Head bands have gold crescent shapes attached to them called "karmoka", and beskè which are gold pieces dangling over the ears.

The neck is decorated with qardana and the wrists with shere. The earrings are rings with three knots inside, forming the shape of a pomegranate and called na'oure.



Karemlis



This is an ancient town, about 30 km east of Al-Mosul and the oldest inhabited territory in the region. Historical inscriptions refer to it as "Ere lo bano – city of god Ano" or uro karmish - the obliterated city "karmolesee". It was on this plain where the biggest battle (the Battle of Gaugamela) took place between the army of Alexander the Great and Daryus the Persian in 331 BC. Although the Persian army consisted of 1 million cavalry, 40000 infantry, 200 military chariots and 15 elephants; it was defeated leaving behind 300000 dead bodies.

Karemlis

Karamlis was talked about by most pilgrims. Amyanos Marcellions, the famous historian, passed through the town in the second half of the 4th century. It was destroyed by Holako in 1236, and one of the most important days in the village is the commemoration of Saint Barbara whose shrine is located on a hill east of the village. Excavations proved that the hill was an old Assyrian temple used to worship the god Bano.



Karemlis

Women's Costumes in Karemlis

The costume consists of shooqta, qebaya and a fermata which is made of georgette fabric, and a kamar. The silver kamar is called bafte if inlaid in purple, keyjorma if it has distinctive dome-like decorations on it, and sheebaqa if it is made of wool. The kamar usually has a silver knife hanging off it on one side.

The shawl is woven with different shapes and colors and tied at the right shoulder covering one side of the body. At the left shoulder hangs a silver chain with the "Lamb of God" icon attached to it.



Karemlis

The head is covered with kalootha and a cap inlaid with old silver coins such as rupees. Around this cap is a posheya with kokwatha which are decorated with red beads (kesnè), qamene and a piece of gold. The latter has three light circular beads called "barbarè" which sit on top of the kokwatha.

The poshyea is decorated with gold shorabè, beskè, qazeyè and natopa (liras with three blue beads).



Karemlis



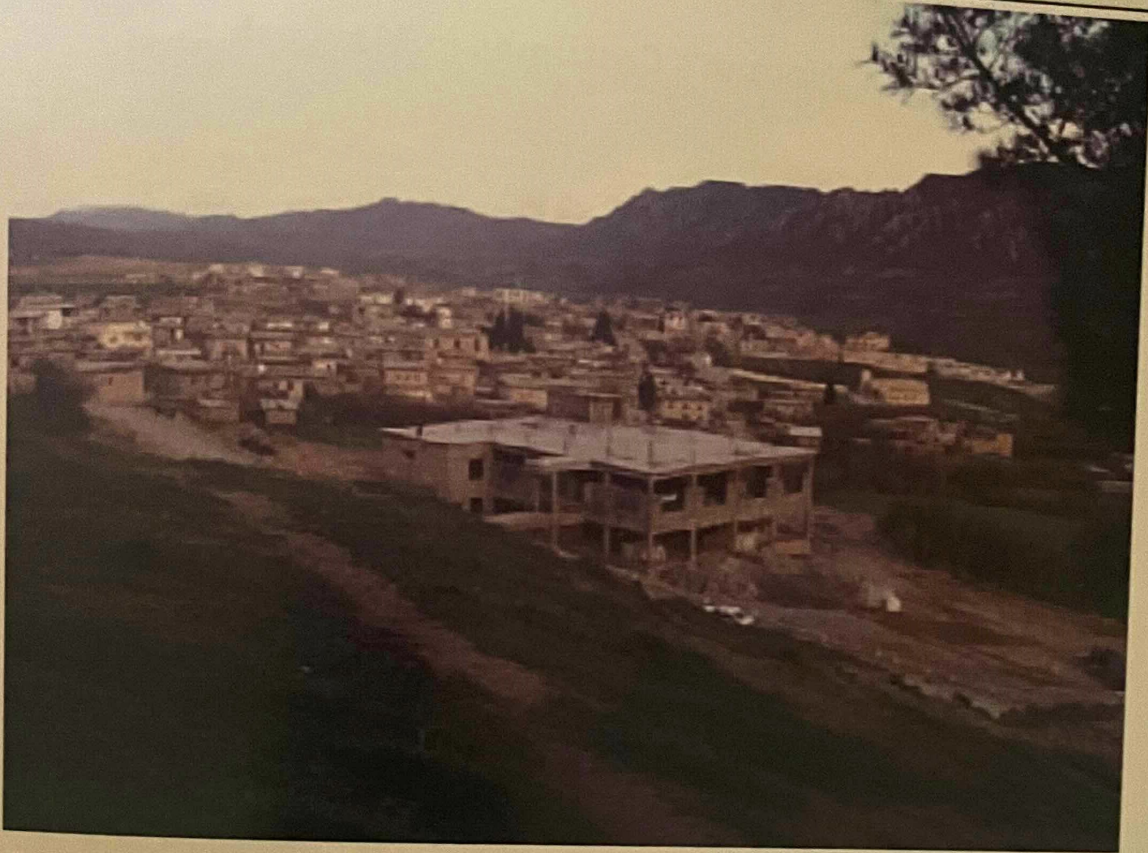
Eazranè are gold pieces in the shape of almonds with a hook to hold the habreya. Neck decorations are jarjar, while the earrings are rings with gold barbaryatha hanging off them.

Mangesh



Mangesh is situated 40 km north of Dohuk. At the foot of the mountain south of the village, lies the ruins of a monastery, beside which is an inscription engraved on a rock. This is called "Qeletha 'd Mar Toma" resulting from a story which says that Mar Toma, the Apostle, passed through this area spreading the word of God. That is the reason why the name Mangesh is related to Man Gasha - one who touches, referring to Mar Toma, the Apostle. Another story says that the word mangesh is derived from Maghoshe - Persians. A famous feature of Mangesh is A'ina d' sehde (spring of martyrs). The village depends on natural spring waters such as Nabou'a, 'Ain Rabi, Marga Zoura, and Qubrane.

Mangesh



The ancient site of Qukhta is considered to be the oldest site in the Doske province and dates back to the Slave and Samara era (4500-4000 BC). Another ancient site is Qalache which dates back to the Assyrian Empire and the name, according to local dialect, means pure water. According to the 1947 census, the population of Mangesh was 1195. In the middle of the village lies the church of Mar Gorgis, which has one of the oldest scrolls written by deacon Spar Esho' Alqas Goureyal Al Maqdasy from Mangesh, called "The Seculars' Burial Book".

Mangesh

Women's Costumes in Mangesh

The traditional women's costume in Mangesh consists of a shooqta, often a light material, over which is worn a long dress with an appliqué of various designs and colors. The belt which is normally wide is carefully woven of wool in different shapes and colors, but sometimes it is hand sewn with material that closely matches the dress color.



Mangesh



Mangesh



The head is covered with Kafey, Jamadam or Posheya. These are incomplete without the gold or silver accessories that the women wear such as the Qonta - necklace, the Shere - bracelets and the Merwade - earrings.

About the Show

«Behra» Newspaper

Issue 78 April 1997:(by an observer)

(.. Congratulations to the League of Assyrian Women as they record the first document in their name..

Has the city of Erbil, throughout its history, ever hosted a fashion show?

And I would venture to emphasize my question to cover the whole Kurdistan region, and the response to that is "No"..

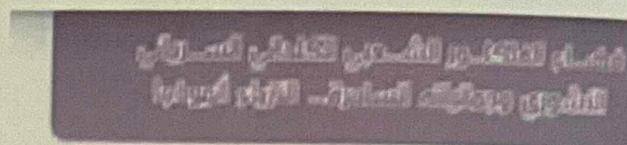
The importance of this step does not lie in the fact that it was taken by a non-cultural organization, and being proactive to those directly related to the fashion culture today, but in the wonderful artistic style, which the show was presented by..)



About the Show

f "The Journalist» Magazine
Issue 66 June 2010, the
poet Shaker Sipho wrote:
From the ancient
collections of beauty, the
writer restores the Assyrian
Babylonian artistic spirit
of creativity and creation
embodied in the tablets,
seals and inscriptions; the
drawings on the walls and
ceilings.

These aesthetic treasures of texts in a space of artistic eloquence supported modern art works, in a systematic and majestic unity, in the formation of the prominent Babylonian Assyrian folklore..)



1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 26

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About the Show

"Khebat" Newspaper,
No. 822 in April 25, 1997: By
Ramsha Siyâvash:

«For the First Time in Kurdistan,
Ankawa Witnesses Folklore Fashion
Show,»

(.. Saw the show a number of
officials, dignitaries, a number of
intellectuals, academics and artists,
and a large number of spectators.
The costumes began and extended
deep into the history of the
Assyrians, as Ishtar, the goddess and
queen of beauty, love, fertility, and
prosperity. The show also connected
history and heritage, focusing on
Mesopotamia

..
It also carried a great description
of the origins of names of our
ChaloAssyrian Syriac towns and
cities. Thus, it was not only a fashion
show, but a combination of art,
culture, history and geography ..)



About the Show

«Behra» Newspaper –
No. 189 - September 2002,
by writer Latif Numan,

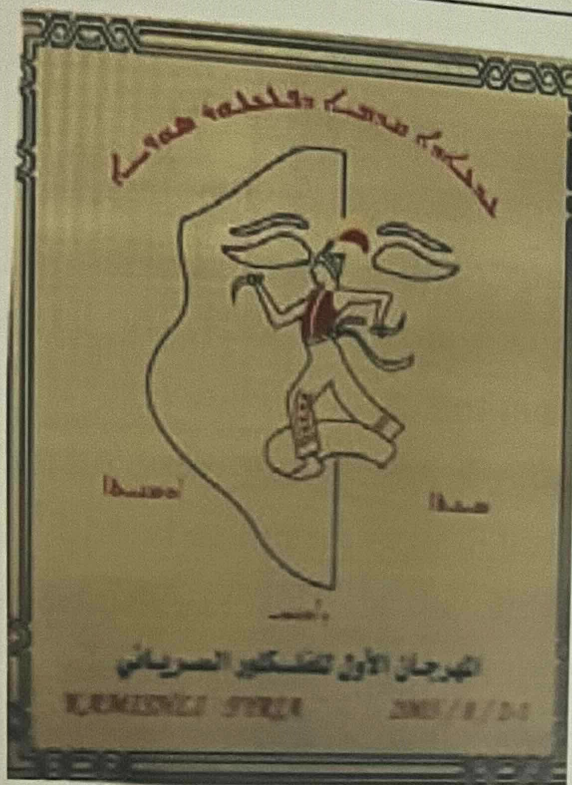
«Fashion Show Reflects the Authenticity of the National
Heritage of our People,»

(.. The show that we saw was not only a presentation
of costumes, but a panoramic view of the origins of the
costumes and towns and cities they emerged from.

It came from the heart of the areas inhabited by our people,
and included an extensive explanation of the cities, its history
and all famous people who emerged from each one of these
cities and towns..)



About the Show



- «Nehraineyta» Newspaper

No. 35 September 2005:

(Al Reha art committee presented fellow writer and artist Jandark Hozaya with a Certificate of Honor and the Shield of the Festival, as an appreciation of her efforts in preserving our national culture. In particular, Jandark's intensive devotion and care for our folklore costumes, embodied in her contribution to the establishment of several fashion shows, and publishing a handbook in which she gathered several costumes and elaborated on each one in terms of design and shape. . The presentation of the Certificate and the Shield was accompanied by a lecture delivered by Jandark Hozaya, during the program, about our folklore costumes ..)

Resources

Books and booklets:

1. The Department of Archeology. (1971). Assyrian Costumes. Baghdad.
 2. Hanoona, Habeeb. (1991). The Eastern Church in the plain of Nineveh.
 3. Al-khudaydi, Abudulsalm Sam'an. (2003). Historical Roots of Baghdeda and its People.
 4. Rabi, Abdullah Marqus. (1999). Mangesh Between Past and Present. Jordan
 5. Shamaya, Saeed. (2002). Sinat: The Lost Paradise. Baghdad
 6. Raufu, Hanna AbdulAhad. (2003). A Glimpse of the History of Ankawa. Erbil.
 7. Lassu, Edmon. (2003). The Archeological Triangle in Alqosh. Al-Mosel.
 8. Rev. Sabri, Azad. (2002). Churches and Shrines of Erbil. Shaqlawa.
 9. Alfiker Almaseehi. Various issues.
- * Usage of ChaldoAssyrian websites to maintain some photographs

Glossary

abda	silky head scarf (Bartela)
alozardi	three yellow, red and green scarves (Shaqlawa)
azeqyatha	rings also called eseqyatha
azranè	fabric with gold or silver oval-shaped pieces on the edge, wrapped around the head and face (Baghdeeda and Tal Keif)
bafta	plain silver belt inlaid in purple (Karamlis)
bobekè	a row of knots dangling off the head scarf (Esnakh) called Kakwatha in Karamlis.
beskè	gold pieces dangling from the sides of the posheya and covering the ears (Ankawa, Shaqlawa and Armota)

Glossary

dalenqè	long wide trousers narrowing at the ankles (Ankawa, Shaqlawa and Armota)
ezara	a light veil covering a bride's face (Aqra). A black piece of cloth covering the head starting at the top (also called Jaroka in Shaqlawa)
farfarè	light, round-shaped gold accessories (Karamlis and Alqosh)
farmana	a velvet or georgette sleeveless jacket resembling a waistcoat (Ba'sheeqa, Bartela, Baghdeeda and Karamlis)
fes	a cap made of gold liras (Ba'sheeqa and Bahzani)
frantiya	round pieces of gold attached to masterta (Baghdeeda - Batnaya)
gardana	jewelry that decorates the neck, sometimes multilayered.
habreya	a colorful silk scarf (Baghdeeda)

Glossary

halaqyatha	round earrings with three knots in the middle forming a pomegranate shape (Armota)
hamlala	a silver chain with decorations ending in an icon (Khomala and Karamlis)
hayassa	a fully decorated colorful belt made of cotton and silk (Baghdeeda)
hazranè	gold liras decorating the posheya and dangling over the ears (Alqosh, Tellesqop and Karamlis)
hoorè	colored scarves made of gossamer (Sheqlawa)
jarjar	a gold necklace (Bertela and Karamlis)
jarouka	a long plain piece of cloth worn on top of the Qebaya from the top of the head (Aqra and Sheqlawa)

Glossary

kafeeyè	the knots at the end of the posheya (Aqra)
kafo kosyata	colorful scarves wrapped around a cap (Shaqlawa)
kalabè	two pins used for holding the habreya (karamlis)
kalikè	shoes made of wool with kokè (Bertela)
kalootha	a cap worn on the head and covered by a scarf (Tal Eskuf, Karamlis and Tal Keif) generally called koseetha
kammara	a belt made of silver with distinctive inscriptions (Aqra and Khomala)
kampushyatha	a knot on the posheya with tassels hanging from its edges (Alqosh)
karak	a woolen farmana (Baghdeeda)

Glossary

karmooka	star-like or crescent-shaped gold accessories sewn onto a piece of fabric and used as a head band (Ankawa)
kasrawan	a multilayered scarf covering the head (Esnekh) a scarf made of georgette silk (Bertela)
kiratha	gold earrings (Alqosh)
kijarma	a silver belt with decorations (Bertela and Karamlis)
khamouka	a scarf with a gold or silver hook attached to it (Bakhdeda)
kharkhasa	a wide cummerbund woven of gossamer and silk with beautiful colored decorations (tellesqop, Sheqlawa and Armota)
khasa	a wide cummerbund woven of gossamer and silk with beautiful colored decorations. (Telkeif)

Glossary

khozama	accessories
kisnè	red beads decorating the posheya (Karamlis)
kobra	a silver or gold chain with small pieces hanging off it sewn around the waistcoat (Aqra)
gorengè	knots at the end of the megroma (Armota)
korteke	a long dress with sleeves open at the front (Esnekh)
lajaq	a colorful scarf for the head (Telkeif), but usually white in Ba'sheeqa and Bahzani
megrooma	a cap made of copper, covered with fabric inlaid with silver (Armota). in Ankawa, a head cover for married women made of an olive scarf inlaid with gold and knots at the end.
maqramtha	a colorful scarf (Telkeif)

Glossary

merwadè	gold earrings (Aqra and Esnekh)
menatsha	decorations on the posheya, also called teeta in Aqra
maizara	a rectangular shawl with various decorations tied at one shoulder and draping over the front of the body (Alqosh, Tellesqop and Baqupa), called shamla if it drapes across the back of the body (Batnaya and Telkeif)
mishjè	a type of scarf (Sheqlawa)
mishoodè	a beautifully decorated shawl with embroidered edges (Karamlis and Bertela), also called mezara
mqumè	colored beads decorating the posheya (Karamlis)
natoopa	the middle bead on a chain of liras (Alqosh) a lira with three blue beads (Karamlis)
pesalma	a colorful shawl knotted on the right shoulder and draping under the arm (Ankawa)

Glossary

posheya	a plain or striped head cover, may have knots or colored beads dangling off the edges
qebaya	a long dress open at the front and worn over the shooqta
qedeshyatha	earrings "qaleshyata" in Shaqlawa and "qenishyatha" in Khomala
qenanè	a cap with two horns and covered with a colored scarf, also called qushma and only worn in Telkeif
qenawzè	colored scarves (Armota)
qmeenè	a gold bead with three barbarè decorating the kokwatha (Karamlis)
qulbè	gold bracelets (Sheqlawa)
qushma	a head cover made of three pieces: a silky scarf "kasrawan", a cap made of silver and hebreyà (Bertela)

Glossary

reshnatha	gold earrings which look like a ring with barbarè dangling off them (Karamlis)
selta	a velvet jacket (Armota)
shaadda	a black scarf with olive edges and knots (Sheqlawa)
sherè	gold or silver bracelets
sheebaqa	a woolen belt (Esnekh, Karamlis and Aqra)
shooqta	a long dress with long wide sleeves
shorabè	gold earrings decorating the posheya (Karamlis)
senjaq	silver accessories around the neckline of the dress (Khomala)
surma	a silk scarf with knots which are decorated with colored beads (Tellesqop)
tapoutha	a colored stone dangling off both sides of the top of the zinqa (Telkeif)
teroqyatha	gold earrings, also called terboshyatha (Tellesqop and Alqosh)

Glossary

teeta	silver accessories wrapped around the posheya with beads dangling off them and decorating the forehead (Khomala)
touqa	a neck band made of fabric with various gold or silver shapes dangling off it onto the upper chest area
yezma	a belt made of fabric or silver, also called wasat in Ba'asheeqa and Bahzani
zeeqa	a plain scarf covering the head
zinnara	a woolen belt (Baghdeeda)
zinqa	gold jewelry decorating the face and under the chin (Telkeif)
Soudra	a long dress with sleeves (Khumala - Duhok)
zobon	a long dress worn on top of the shooqta and under the fermama, the summer one is sleeveless (Baghdeeda)

Glossary

Khikhalā	anklets made of silver and worn around the ankle (Batnaya)
Kromeatta	(bracelets) made of gold or silver and worn around the wrist (Batnaya)
Kocatha	ties of silk with colored beads adorn the ends of the head cover. (Batnaya)
Kirktha	worn over the qabayā, and the one with a cotton lining is called (Mqatnitha) (Batnaya)